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FOR THE FULNESS OF JESUS AND THE EVANGELIZATION OF THE WORLD

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The Needs of India As a Mission Field

By Rev. M. B. FULLER

The work of Protestant missions in India has been done principally in this century, and considering the small number of missionaries the results have been remarkable. There are today over two millions of Native Christians, and the number increasing year by year at a rate that forever answers the questions, "Do missions pay?" "Are missions a success?" etc. It is only the sparseness of workers that limits the number of converts, and there is little doubt that a hundred thousand would be baptized this year if there were workers enough to instruct them before and after baptism.

Compared with work at home the foreign work shows larger returns for the number of workers and the amount of money expended. There may be some many of the following facts, and I wish the entire pamphlet could be read by Christians everywhere:

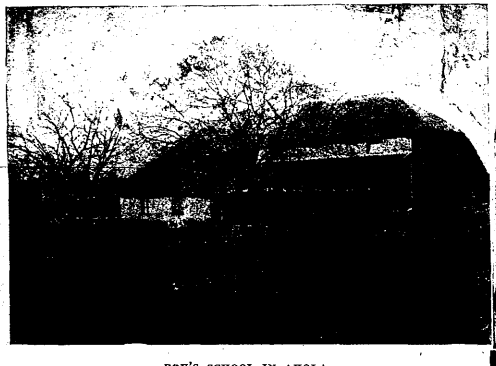
"Kutch, with as many people as Nganda, and no missionary yet; Manipur valley and hill tribes; Bogra, with 817,000; Moldah, with 815,000; Bhola and Patnakali in Bakhargany, with 800,000 between them; native states in the Punjaub; Ballia district, with nearly one million people; three sections of Sialkate, with 1,500,000; large counties in Mysore; great states in Hyderabad; nearly all the native states of Central Provinces; Canjeeneram, close to Madras; far away north in Cashmere, Kistmar Province, Chillas, Hunza, Astor, Gilgit, Chitral, Punch; Kapiriston, over the border, and, finally, one-half of Behar, with more than sixteen millions of people in all these immense regions. Among all their teeming villages and cities no one to preach Christ to thirsting hearts; no one after nineteen hundred years of His command, of heathendom's appeal for living water—no one, no one yet."



MRS. M. B. FULLER.

are in Indore State an average of 200,000, and in Mandla 400,000 people to each missionary.

In many other parts the workers at present on the fields cannot be said to occupy them but partially. India has today 1,000 ordained missionaries with an average of 280,000 people for every missionary. The United States has 80,000 ordained ministers with an average of less than 900 people each. I do not hesitate to say that if 30,000 of these missionaries were sent at once to the foreign fields the work at home would be better off than at present. I do not mean to speak against denominations, for they are here, 324 of them; and every man that starts a crusade against them starts another. But missions are in God's plan the important work of the day, and the home work would be blessed if the churches would fall in with God's In

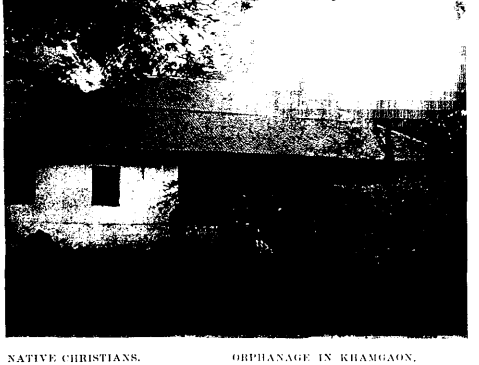


BOY'S SCHOOL IN AKOLA.



work in the foreign fields that does not pay, but there is much in the home field that does not pay, and cannot pay because it is not in God's order. Much that is like threshing over old straw-stacks, while the fields that are white and ready to harvest are neglected till the ripened grain falls back again into the ground. Jesus says, "Lift up your eyes and behold the fields, for they are white and ready to the harvest." And what is the field? Jesus says, "The field is the world." The church has multiplied workers on some parts of the field till they are in one another's way, and are striving among themselves in an unseemly fashion for possession of certain points while vast areas are left untouched, and the millions of people inhabiting them can truly say, "No man has cared for our souls."

I want to call attention to some of the neglected parts of India, and I wish to



NATIVE CHRISTIANS. ORPHANAGE IN KHAMGAON.

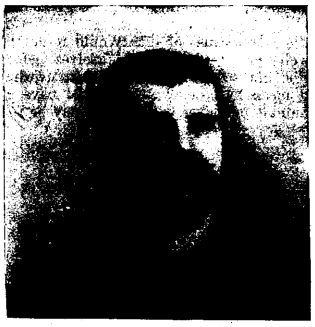
Besides these great unoccupied districts there are large districts very nearly unoccupied. Khandesh, with 1,500,000, with only four male missionaries; Kattiawar, with 3,000,000, with three workers. In the great native state of Hyderabad missionaries have an average of nearly 100,000 people each. In the Telegu por-

any town or ordinary city the whole num-

ber of denominations cannot be more

Gospel fully to all the people no more churches should be built. One strong church in a community is better than two weak ones. An intelligent zeal for our own denominations would lead us to push forward the foreign work and plant our denominations among unoccupied millions. It would cost no more to send 30,000 of the ministers to the foreign field and support them there than it does to support them at home. If India had 10,000 of them there would still be an average of over 25,000 people for every [illegible] stewards entrusted with it, millions would be poured into the treasuries of the mission boards every month. A few of the luxuries and comforts sacrificed would soon fill all the mission treasuries. May God help His people to see their duty and privilege, and joyfully to set about this blessed work.

I know that many who believe in the premillennial coming of Christ are emphasizing the thought that the great work [illegible] is the preparation of the [illegible] the conversion of sinners at home or heathen abroad. But where shall we look for members of the Bride? It may be that millions that are now worshiping idols in India and China and Africa must be brought into the Church before the Bride can be made ready. I say it may be so, and no one can deny it, so that in seeking them in the heathen villages and the slums of our cities as in the membership of the churches. It is our business to obey the Master's command, "Go ye into all the world and preach the Gospel to every creature." Can we neglect the Master's command?



REV. M. B. FULLER.

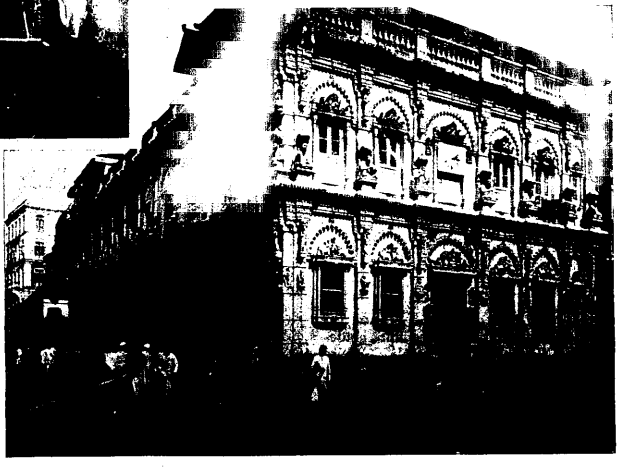
Of course, every time we return to India there are always new questions, new problems and new things to face. It is very different from going out the first time. It now seems like going back home.

Last week I received a box from my old home with a few relics I had asked for, and among them was an old Presbyterian hymn book which belonged to my father. It has stirred up a great deal in my heart as I have read over the old hymns. They are quite different from those we sing now. There is a great deal of mourning for sin and putting God at a distance in the old hymns contrasted with the brightness and cheerfulness of the new hymns, and yet I feel there is an ele[illegible]d that I wish somehow were





IDOL. PHOTOGRAPHED BY MR ERICSON. RUIN OF TEMPLE.



HINDOO TEMPLE, BOMBAY.

ordained missionary, and that is surely a large enough parish, as at present there are more than twenty-five ministers for that number in the United States. But if millions of dollars more are needed the money is in the hands of Christians, and [illegible]

FAREWELL MEETING.

A farewell meeting in connection with the outgoing of Mr. and Mrs. Fuller, as they return to their work in India, was held in the Gospel Tabernacle, New York, on Tuesday evening, February 8th. There [illegible] with us now. There was an humbling of one's self to God.

The one great difficulty of our native Christians is their lack of conviction of sin. I sometimes wonder if the exclusive preaching of God's love and the fulness of [illegible] with

of the fulness of the Gospel a great deal of lightness and shallowness. What is the secret cause of it? Would it not be well for us to humble ourselves before God, and see if He would speak to us what it means? I believe God would have us humble ourselves to see what may be the reason the fulness of the Gospel is not more among us.



MOHAMMEDAN FESTIVAL.

In the last few years India has got into the state of unrest of other nations, and I don't believe she will ever get back to her old rest. Pray for the missionaries that we may be able to meet it all and improve every opportunity God gives us. I think we have a most wonderful opening in India. We have opportunities now we did not have ten years ago. I go back not so ambitiously, but with a deep longing to see the fulness of the Gospel of Christ. I long to see souls saved that will dare anything for Christ and suffer anything for Christ.

Train the reinforcements to see the supernatural at home; live lives of self-denial and hard work. Train us up a lovely, precious young people, and send them out with the inspiration of your lives, your self-denial and the power of the Spirit.

Pray for us, dear friends. I want to see God honored and glorified and made manifest in the salvation of souls.

Mr. FULLER then gave the closing address:

It was just the other day that I witnessed in New York City something unexpected. We have been sending missionaries to India for a long time. Far too few have gone. Yet we have become accustomed to the thought of sending the Gospel to India. On Madison Avenue I saw another sight. A young Hindu, about twenty-seven years of age, a fine, intelligent fellow, expounding to a large audience, mostly ladies, the heathen today more ready for anything else than Christ.

There are other people in America who have seen no beauty in Christ, no form nor comeliness that they should desire Him, and it is due, doubtless, to the fact that Christ is so little preached and so much else has been preached. I believe many of these people have definitely rejected Christ, while others have never heard the Gospel as Paul preached it. We may not wonder so much if such people are willing listeners to a Hindu preacher.



NATIVE HOUSE AND C. A. MISSIONARIES.

I was very painfully impressed when talking with an intelligent lady who had listened to this Hindu to hear her speak of the wonderful calm of his manner. She

tians did not possess. I understood it when I heard the man. His English is faulty, and he has enough good sense to take a pace to keep up with his thought. The painful thing is to see Christians humbugged in such a way. I told this lady a few facts about Hinduism, and I said to this effect: "Friend, if you want to know what Hinduism is, India today is the answer to it. You may hear a young philosopher expatiate on the beauties of philosophy, but India will give the answer; India, with its degredation of women; with its degredation and desecration of widows, and all the rest of it. In one province between four and five women of every hundred of the female population, counting babies and all, are publicly married to one of their gods and in the name of religion made public prostitutes. That is Hinduism! And yet, Hinduism is sending missionaries to America today, because people have either rejected Christ or perhaps never heard the real Gospel. God pity us in the work at home. God stir the people of the Alliance to see to it that the Gospel beginning from the foundation of the cross and the blood is preached and preached everywhere.

There is one province in India with sixteen millions of people without a missionary in it. As if the States of New York, Pennsylvania and all the New England States had not a single missionary, not only a minister, but not a Christian worker. You have heard these facts before, and my purpose is to enter into the practical life of the missionaries. We have sixty missionaries in India, but how is our work done? What is the need of the missionaries in the work?

It has impressed me very much of late how much depends on the individual Christian life. The spirituality of the individual missionary. When you think of us you think of us in a convention there.

convention is over the work done is often very lonely work. Some go out singly and others two by two. You know what it is that hinders your own Christian life. Well, the missionary has to meet them all in his private life out there, and he has not the meetings to run to that you have here to forget the things that trouble and annoy him. He has perhaps a few native Christians to look after, a great deal to do in the way of reproof, but no one who is to be his joy except this little company, as Paul said, "Ye are our joy." Take them upon your hearts, the missionaries, the little companies of native Christians, and pray for them. One thing we long for is to see our cihldren strong in the Lord, and they are the children of the Alliance.

When a heathen is converted he has difficulties in his way we cannot understand, persecutions, the petty annoyances, and such an one needs a real touch of God to carry him through what he has to go through. The missionaries and native Christians need the baptism of the Holy Spirit, and just as they had it at Pentecost.

I have been reading Acts the last few days, and this thought has come to me with great gladness that the baptism of the Spirit is just as real today, and the Holy Ghost is just as fresh and as new in His working and in His power as if He had just come yesterday, and every Lord's Day ought to remind us not only of the resurrection but of Pentecost, too.

I know you pray for us, dear friends. I would not speak a word that would seem to underestimate the love and prayers that we know, and God knows centres here in this blessed work for us on the field. It may be God has some higher thing yet for this ministry of prayer. If God is speaking to some of us to give our lives more to prayer let us gladly yield ourselves to that ministry. Important as the preaching of the Word is in India I begin to feel more and more the necessity, as Mr. Finney said, that minister of Christ, that he had to spend six hours in prayer each day. If a minister ought to do this there are others at home who can have as real a part in this ministry of prayer.

I know you will remember the dear ones in the trial of climate, for I realize perhaps more than I ever did that the enemy is a murderer as well as a liar; that he hates the bodies of God's children as well as their souls.

The five years have shown us that numbers are not necessary. Of course, the greater number cover a larger area, but there is a higher education of service that numbers don't touch. It is only as God is His infinite grace, and the drawing of His own Spirit bears each individual life into a closer communion with Himself. Lord, keep us in Thy will. I don't know anything better to ask. There is nothing I fear except the possibility of getting out of God's will.

"God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threatening wave before you.

Jewish Mission Field

W. E. BLACKSTONE, and MRS. T. C. ROUNDS, Chicago.

The Jews of Morocco watch with keen interest the progress of the proceedings of the Zionist Congress, regarding the aims and the intentions of which some persons have very exaggerated notions. Needless to say, here the Zionist idea finds a loud and sympathetic echo in the hearts of all coreligionists with almost no exceptions. It is quite interesting to note how enthusiastically the rabbis talk over the matter, and I have heard one or two enlightened ones discuss it very intelligently.—*Jewish Chronicle.*

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Most mournful, most saddening, is the confession of a Jew in a letter printed in the *Jewish Chronicle* of January 22nd, of last year: "Let us face the truth—the truth which must dawn upon us all sooner or later—the age for the Jewish religion is past . . . The religion is dying, but the fire of nationalism still burns . . . There is no future for the religion, and on that account the only future for the race must be in a land of its own. This is the mission of Israel." To such an *impasse* have the rejection of Christ and the teaching of the rabbis led. All that Judaism has to show is "the broad belief in one God" and—"nationalism."

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Yea, I have loved thee with an everlasting love;
Therefore with loving kindness have I drawn thee.
Again will I build thee, and thou shalt be built,
Oh, Virgin of Israel;
Again shalt thou be adorned with thy tabrets,
And shalt go forth in the dances of them that make merry.
Again shalt thop plant vineyards upon the mountains of Samaria;
The planters shall plant, and shall enjoy the fruit thereof.
For there shall be a day,
That the watchmen upon the hills of Ephraim shall cry,
Arise ye, and let us go up to Zion unto the Lord our God,
For thus saith the Lord,
Sing with gladness for Jacob,
And shout for the chief of nations;
Publish ye, praise ye, and say,
Oh, Lord, save Thy people,
The remnant of Israel (Jer. xxxi. 3-7).

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Rev. David Baron, of the "Hebrew Christian Testimony to Israel," London, writes to his organ, *The Scattered Nation*, "I would state with a sense of deep thankfulness to God, that I have not taken a use for our personal needs during another year, having been separately met by the special gifts of a few of God's people, who clearly expressed their wish that they should be so supplied. It is now about four and a half years since I gave up my regular income and have not taken a penny by way of a salary from any source, but by the goodness of God we have lacked no good things."

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Joseph Rabinowitch, of Kischineff, in his report for 1897, tells of the commotion Zionism has created among Russian Jews and those of the neighboring states, and the enthusiasm for Drs. Herzl and Nordau, whose eloquent speeches so affect their hearers as to cause them to lose faith in God and the Holy Scriptures, and to believe that the way of salvation lies in "money" and "human sagacity." In almost every small town young Zionists assemble every Sabbath (Saturday) evening to harangue each other after "Nordau," and to drink toasts to the success of their heroes in wines grown on the mountains of Judah. In proportion as the movement grows, bitterness to the name of Christ becomes intensified. "It seems as if these fanatical Jews would gather together all the stones of Palestine to stone Christianity. The Jewish world boils like a seething pot. Everywhere a noise tinkles in one's ears, "Zion!" "Nordau!" "Jewish state!" "Herzl!" but there is never even a sound like "God," "Messiah," or "Prophets." Alas! anti-Semitism devours Jacob's body, but Zionism consumes his spirit and soul.—*The Scattered Nation.*

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In Egypt there are more Jews than in Palestine, and very little aggressive work is done among them. In Palestine the Jews have increased, and there are quite a number of fresh colonies founded since we were there in 1891; in Asia Minor there are large numbers of the "scattered nation who are most accessible with the Gospel."

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The contrast between the spirit of Christianity and the spirit of Judaism in respect of missionary effort may be illustrated by two quotations:

New Testament—"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." St. Mark xvi. 15.

THE HOPE OF THE CHURCH

Weekly Sermon—By Rev. A. B. SIMPSON.

"But now is Christ risen from the dead, and become the first fruits of them that slept. For as in Adam all die, even so in Christ Jesus shall all be made alive. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Corinthians xv. 20, 22, 58.

THE fifteenth chapter of First Corinthians presents to us one of the sublimest arguments of the inspired Word for the blessed hope and final destiny of the Church of Christ.

There never was a time when the reality and certainty of this hope needed more to be emphasized than today. While human thought is growing more materialistic, the theology of the church itself is less and less positive in its testimony to the great doctrine of the resurrection and the personal return of the Lord Jesus Christ. One of the leading pulpits of the country has publicly declared within a short time that the resurrection is purely spiritual. Along with the tendency to eliminate the supernatural in every way from Christianity the doctrine of the resurrection is being shaded off into a mere figurative conception.

One of the most deeply spiritual volumes of the century, a book that has been blessed to great multitudes of seekers after God, and which, perhaps, more than any other volume except the Bible has enabled tens of thousands to understand and accept the Lord Jesus in His fulness, is written by one who unhesitatingly denies the doctrine of the literal resurrection, and whose influence in this direction renders it exceedingly difficult to encourage the circulation of her other volumes even where they are without just cause for criticism.

There is no other influence so fitted to counteract the spirit of worldliness abroad today as the power of the blessed hope of the Lord's return and all that it is to bring. Our present course of action is greatly determined by our future outlook. An earthly minded church will always seek her portion here, and it is only when the people of God are deeply imbued with the conviction and expectation of their Master's imminent return that they will be saved from the dangers of this present evil world.

This chapter gives us a most comprehensive view of the whole subject of the resurrection as connected with the Gospel of Christ.

I. It gives us a very distinct definition of the Gospel itself. We have no clearer statement anywhere by which we may distinguish between the Gospel and its counterfeit. "I declare unto you the Gospel,"

First, its fundamental doctrine is that "Christ died for our sins according to the Scriptures," and, secondly, that "He arose from the dead the third day and was seen of competent witnesses." These two truths, the death and the resurrection of the Lord Jesus Christ, *constitute the essence* of the Gospel, and anything short of this is not the Gospel. There may be much eloquent preaching, much devotional spirit, much deep earnestness, much profound religious experience, but if it is not identified by the print of the nails and the mark of the cross it is not the Gospel of Jesus Christ. Many of the most popular preachers and writers of our time, according to this definition, are not preachers of the Gospel.

The writer was once offered a very large sum if he could produce a single sentence from the published works of the most popular preacher of this country twenty years ago which, according to Paul's definition, could be called Gospel preaching, and after searching through many volumes he was unable to find a single sentence that would meet the test. These teachings are full of devout passages; they speak freely of Christ; they talk much about His Presence and Spirit—indeed, they are the teachers of the larger Christ and the Christ of today, and all that sort of thing, but somehow they all get into the way without entering by the door. They have climbed up a little beyond the cross. They have much of the rest of it except the beginning; and while it may *seem uncharitable and severe*, yet the apostle has himself said that they are preaching another gospel; and he has also said, "If any man preach any other gospel let him be accursed."

The Gospel of Jesus Christ recognizes the deep fact of sin, the divine fact of the atonement and the supernatural fact of the resurrection and the life of the Lord Jesus Christ. It is not merely the cross, but it is the cross from which the Crucified has been taken, and beyond which we see the open grave and the ascension throne. It is the cross as beautifully set forth in Thorwaldsen's dream in marble where he has carved the white cross, and then has covered it over with the tracery of a beautiful and luxuriant vine, almost hiding the cross with its hanging clusters. It is the cross with its glorious fruition, the risen Lord and the fruits that have come from His life and death. It is His own sublime description of Himself, "I am He that liveth and was

of Christianity—the resurrection of the Lord Jesus Christ. This is the one foundation on which Paul rests the whole fabric of Christianity. "If Christ be not risen our preaching is in vain: your faith is also vain: ye are yet in your sins." This was the one test to which the Saviour always appealed when asked for a sign of His Messiahship and divinity. It was the sign of the temple destroyed and raised in three days; the sign of the prophet Jonah, which was just a parable of the resurrection; the sign of the buried corn dying and living through death. He publicly appealed to His Father and the world on the ground of His resurrection. Had He not risen from the dead His claims would have utterly failed, but when *we see Him come forth in defiance of* every natural and designed obstruction and impossibility, how can we doubt the truth of His claims and His teachings?

God ordered it so that the evidence should be of the most conclusive and unassailable character. His death was public and official. The highest officials of the Roman government were its executioners and witnesses. It was made doubly sure by the thrust of the soldier's spear. The very idea of the resurrection had been anticipated by His enemies and guarded against and the most stringent precautions were taken to prevent His body being stolen and a story of His resurrection circulated. It was sealed with the official stamp of the Roman government, and the tomb was guarded by their own soldiers under the eagle eye of the Jewish authorities, who were determined that there should be no possible recovery of the body. And when, notwithstanding all these precautions and provisions, He came forth on the appointed day, and was seen and identified by the multitudes who were alive when Paul's letter was written, and to whom he appealed for confirmation; and when we find no record anywhere of the denial of these statements at the time, or any attempt to *question this weighty testimony*, every candid mind is forced to admit that the argument for the resurrection is of the strongest possible kind. And if the resurrection be true, then all His teachings and miracles must also be true. The supreme miracle of Christianity carries with it the conviction of all the rest, and so the whole edifice hangs on this great truth, the corner-stone.

The writer was once called upon by a well informed skeptic, who was a lawyer, accustomed to weigh evidence and quite doubtful of the truth of Christianity, and was asked to give to him the most convincing proofs of the truth of the religion of Christ. Instead of attempting a long and discursive discussion of apologetics he simply told him that there was a single argument by which the whole question might be settled, and if that were true all the others were unnecessary. He offered to rest the entire case upon the one fact of the resurrection of Jesus Christ. And

temporary literature, and permitting this skilled legal mind to ask whatever questions he wished in the course of cross-examination and satisfy himself as fully as he would before a judge or jury.

After two hours spent in this way the gentleman took his leave, promising to investigate the argument in detail and return in a fortnight and give his decision. He returned according to appointment, and immediately acknowledged that the argument was convincing; that he had no doubt whatever of the truth of Christianity, and that the resurrection of the Lord Jesus Christ was established as fully as the laws of evidence could reasonably require. But he immediately added that he was not yet a Christian, and he felt that he was no more willing to become one even since he had accepted the truth of Christianity. He found the objection was moral as well as intellectual, and he realized he was not willing to accept the sacrifices required by a true Christian life. Years afterward he repeated the same statement, still believing in Christianity, but personally an unbeliever in Christ as His own Saviour.

This is the high place the apostle gives the doctrine of the resurrection. It would be wise if, instead of endeavoring to meet unbelief with our speculations and reasonings, we would stand more simply and securely on the old apostolic testimony, "This Jesus hath God raised up whereof we are witnesses."

III. All this is preliminary, however, to the great theme of the chapter, namely, the hope of our resurrection. For Christ's resurrection is the pledge of ours, and our resurrection is the precious hope that dispels the darkness of the grave, and illuminates the future with all the glory that shines from His exaltation. And while He is the pledge of our resurrection He is its pattern, too, and as He is so shall we be when He shall appear.

In his long and majestic argument for the resurrection he covers a wide field, and it can only be briefly summarized within these limits.

1. He tells us that it is not obscurely hinted at even in the analogy of nature. The seed that we plant in our garden and that springs out of the grave and develops its life out of death is a parable of the resurrection. The great Faraday, standing before an immense audience and dissolving a jewel of gold in a powerful acid, and then by another acid precipitating it and bringing it back, and then molding it into a more beautiful form and presenting it to the audience, was but giving them a little analogy of the resurrection as set forth in the processes of science. If man can do this much with an inert metal how much more can God do with the human body formed for His glory and destined to immortality?

2. The resurrection is not our natural birthright, but it comes to us through our union with the Lord Jesus Christ, the second Head of humanity. There are two human races passing along the course of time. One is the race of Adam, the other from our fallen father; the other has been begotten out of the heart of the Son of God. From one we inherit death; from the other life. "As is the earthy such are they also that are earthy; as is the heavenly such are they also that are heavenly; and, as we have borne the image of the earthy, we shall also bear the image of the heavenly. As all who are in Adam die, even so in Christ shall all be made alive." Receiving from Him a new spiritual life and a new physical life in embryo it becomes the deathless seed of a more glorious life, which will burst from the tomb as the blossoms of the spring burst forth from the ground and unfold amid the imperishable glories of the summerland on high.

Beloved, which race do you belong to? Which nature have you received? Which life are you developing, the Adam or the Christ?

3. The figure of baptism is introduced in the twenty-ninth verse, "Those that were baptized for the dead," no doubt, simply mean those that were baptized as a symbol of death. Baptism is the especial sign of death and resurrection, and this very ordinance of Christianity has no significance and is but a delusive mockery if so be the dead rise not.

4. The order of the resurrection is very clearly unfolded (verses 23-28). "Christ, the first fruits; afterward they that are Christ's at His coming, then cometh the end."

There are three stages of the resurrection. The first is personal. It is the resurrection of Jesus Christ Himself, the Lone Conqueror of the grave, as He stands at the open tomb, the first Begotten from the dead.

The second stage is coming when those that sleep in Jesus shall be raised and the living translated into His glorious image. Not before are we to expect our resurrection. The departed dead are waiting the simultaneous hour when they shall all alike be lifted from their long sleep in the dust, and shall put on their robes of resurrection life and gather with Him in the air.

Then there is a third stage at the end when His millennial reign shall be over, when He shall have accomplished His victorious plan, and put all enemies under His feet; then shall the wicked dead come forth, and death itself be destroyed, and cast into the lake of fire to slay no more the children of our race.

5. The glory of the resurrection is very clearly set forth in the natural analogy. He draws a splendid contrast between the bare corn that you put in the soil and the glorious harvest that crowns it on the golden field. As that harvest is much greater than the little seed that died, or as that splendid tree with its luxuriant foliage, its rich bloom and its abundant fruit is immeasurably more than the little dry seed from which it sprang, so shall our resurrection body surpass the earthly form that was laid down in corruption, dishonor and weakness. It shall come forth in all the glory of His resurrection, His perfect physical powers, and enter into the lordship of creation which was the inheritance of man at the first, and is given back in the Son of man and in the new creation.

IV. The practical application of this blessed hope. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Three things will follow a realizing faith and hope of the Lord's coming.

First, we will be steadfast in the faith. We will stand firm in these days of doubt and disbelief, and take heed that we may be able to say at last, "I have kept the faith."

Next, we shall be immovable from the right. We will walk the narrow path. We will keep our garments spotless. We will watch and pray lest we enter into temptation. We will be firm amid the seductions of the world, the flesh, and the devil, and we will stand with girded loins, and spotless robes, and shining lamps awaiting His coming.

Thirdly, we will be busy in His service, and occupied in holy activities to prepare the world for His coming, to finish what He has given us to do, to lead others to the partnership of this blessed hope, and especially to carry forth the invitations to the wedding, send out the Gospel to the world, proclaim the witness to all the nations, gather out a people for His name from every country and tribe and tongue, and thus haste His coming and prepare His way. This will be our joy and crown of rejoicing in the presence of Christ at His coming. Thus we are laying up our treasures yonder, and life is being invested in the glorious possibilities and prospects of the ages to come and the kingdom which shall never pass away. Let us then be "steadfast, immovable, always abounding in the work of the Lord," for "we know that our labor is not in vain in the Lord."

SELF.

I saw a beautiful vase, and asked its story. Once it was a lump of common clay lying in the darkness. Then it was rudely dug out and crushed and ground in the mill, and then put upon the wheel and shaped, then polished and tinted and put into the furnace and burned. At last, after many processes, it stood upon the table, a gem of graceful beauty. In some way analogous to this every noble character is formed. Common clay at first, it passes through a thousand processes and experiences, many of them hard and painful, until at length it is presented before God faultless in its beauty, bearing the features of Christ Himself.

Michael Angelo used to say, as the chippings flew thick from the marble on the floor of his studio, "While the marble wastes, the image grows." There must be a wasting of self, of the things that are

The Need for Trumpet Tones

By Rev. F. B. MEYER.

This is the voice of God, giving directions to His faithful servants. He who said, "Comfort ye, comfort ye," when there was so much need for consolation, does not hesitate to bid His servant lift up his voice in trumpet tones when there is need for rebuke. It reminds us of Paul's exhortation to Timothy, "Them that sin rebuke before all, that they also may fear."

The sin which he was called to rebuke was depriving them, as we shall see, of the blessedness of true religion; thus for their own sakes, as well as for God,', there was urgent need for tearing away the veil, and compelling them to know their true deformity and corruption.

We have thus to consider the ministry of rebuke, the blindness that makes it needful, and the blessedness to which rebuke may open the door.

I. The ministry of rebuke. "Declare unto My people their transgressions, and to the house of Jacob their sins." It is not often exercised now. There is justice in the title of a recent sermon, "Religious Rebuke: a Lost Art." And it is a very serious loss, to which much of the weakness of our religious life is due.

Moses exercised this ministry, when he descended from the naked crags and splintered peaks of Sinai, to rebuke Aaron for pandering to the idolatrous lusts of the people.

Nathan exercised it, when like an incarnate conscience he stood in David's presence, braving his ire, and denouncing him as the robber of the ewe-lamb.

Elijah exercised it, when he met Ahab at the gate of Naboth's vineyard.

The prophets often exercised it, till their protest culminated in John the Baptist, who did not hesitate to accost the Pharisees as a brood of vipers, and to tell Herod that it was not lawful for him to take his brother's wife.

Above all, Jesus exercised it. He held up the sins of the Pharisees and scribes, till they must have withered in the awful blast of His denunciations. This sealed His doom. Had He anticipated the spirit of these softer things, He might have been a constant and welcome guest at the palace of Caiaphas, and sat beside Pilate and his wife in their receptions, and have been the darling of the scribes. But He dared not put our modern velvet in His mouth. The fire was burning, He must not use rose-water spray; men were perishing, He could not be content with soft whisperings of peace, peace, when there was none.

This ministry was exercised by Luther, Savonarola, Calvin, and many another of the men who laid the foundations of modern ... have lost the art. We touch too often the soft pedal in our preaching. We seek to be attractive, "to be liked." We are afraid to make people angry. We carry about parcels of sweets, and scatter them amongst our hearers with liberal hand. We spend our precious time in toning the photographs before we send them to our friends.

A marvellous change would come over society if the preachers of our day would only obey this urgent injunction. If only there were a determined and united denunciation of the evils of the time, the pulpit might lose in popularity, but it would gain in respect. Scenes curiously similar to the disturbances that marked apostolic days would recur. But there would be a shaking among the dry bones. The sweater and monopolist, the bear of the Stock Exchange, the proprietor of unsanitary property, the hard-hearted usurer, the large brewer who puts unscrupulous agents into tied houses, would tremble in their seats, as Felix did, and perhaps stand a chance of being saved.

II. The conditions that make such a rebuke necessary. Why declare?

1. Because the innocent and natural shades off by such imperceptible degrees into sin. The line of the Equator is not scored, nor seamed on the face of the ocean, the sailor crosses it without knowing, and the boundary between the hemispheres of right and wrong is equally hidden; we pass from one into the other by almost imperceptible gradations. Youth steps gaily down the flower-enamelled slope, but there is a point where each new step is fraught with increasing peril; too often that point is passed without a single thought; no warning voice rings out of heaven; no red light glares. The boat glides so easily down the stream, but there is a moment where it is first caught by the rushing current, that whirls it forward to the rapids. Is it not well that the servant of God should sometimes give souls their bearings, warn them of their peril, and urge them to arrest their progress ere it be too late? We can often see the true condition of others more easily than they can for themselves.

Sin is insidious. The sacred writer speaks of the deceitfulness of sin. We need a quicker detection of its presence and a more accurate diagnosis of its inner working. Scientific men have learnt to detect the presence of spores of disease lying in wait for man. They employ polarized or electric light, flash it on a tube of air, and interrogate the motes it reveals, till the traitor germs of epidemic betray *their fatal secret.* The *Word of God* is this, and as we heed its solemn warnings ... be warned against influences that menace our life and growth.

2. Because we are so apt to adopt the standards of those around us. It is a well-known fact that the lower animals take on the color of their habitat or environment. The Arctic fox sheds his white coat when the winter is past; the fish is mottled like the sand on which it lies; the bird that sits on her nest is hardly distinguishable from the nest, so close is the similarity between her plumage and the twisted twigs; insects resemble the flowers, and leaves and branches, on which they live. Alas! that the same law holds good of many, not for their deliverance, but for their ruin. They dwell amid people of unclean lips, and they become defiled and uncharitable in their own speech. They are surrounded by men of low morals, as Lot in Sodom, and their own standard becomes lowered. They have to transact their business with men who are unscrupulous in the methods they adopt, and they insensibly follow in their wake; they are apt to justify themselves by saying, "Every one does it, why should not I?"

For this reason it is peremptory that periodically we should get away from the Babel of human voices to the lone cave of Horeb, where the divine whisper is heard, where the false standards of this world pale from view, where our estimate of right and wrong may be adjusted by comparison with that of the Great White Throne.

3. Conscience needs constant education. It is not so very long ago that John Newton held sweet fellowship with God, as his diary records, on board a slave-ship, with no apparent sense of the inhuman wrongs which were being perpetrated in his immediate proximity. It is only lately that men have begun to question the lawfulness of the profits which accrue from the sale of strong drink; and revolution of sentiment is on foot around us, which will probably make it impossible for a Christian conscience in communities of society.

So with the individual. Conscience by itself is not a sufficient guide. The faculty was perfect when it came from the hands of the Creator, but it has suffered from the fall, as a watch might do which a careless hand had dropped on some hard pavement; and its action is disturbed as that of the compass is, when used on board one of our great iron-plated ships. The lichen grew so thick in the legends on the tombs of the Covenanters, that "Old Mortality" spent his days wandering from one grave to another cleansing them, and chipping the inscriptions clear. Similarly, the words written by the finger of God on the fleshly tablets of the heart are apt to become indistinct and need re-cutting. Hence the apostle speaks of commending himself to every man's conscience by the manifestation of the truth, and of exercising himself to have always *a conscience void of offence towards God* and men. The Spirit of God is also ready to illumine conscience, working through the truth, and unfolding to the obedient

quirements, and of the possibilities of the blessed life.

Christian life must therefore always be a growth, we must always feel that we have not yet attained, nor are already perfect. Even when we have been cleansed and delivered up to our light, there is always the certainty that in fuller light we shall become conscious of more thorough purification. As we obey, the light grows; and as the light grows, we become convinced of our need of more perfect deliverance; and thus we are kept deeply conscious of sinnership and imperfection, though radiantly sensible of the cleansing properties of the grace of God.

As these white robes are soil'd and dark
To yonder shining ground;
As this pale taper's earthly spark
To yonder argent round,—
So shows my soul to the Lamb,
My spirit before Thee;
So in mine earthly house I am
To that I hope to be!
Break up the heavens, Oh, Lord! and far
Thro' all yon starlight keen,
Draw me, Thy bride,—a glittering star
In raiment white and clean.

4. We exaggerate the importance of ritual. These men of Israel were very punctilious here; separated from their temple, they were the more rigorous in maintaining their fasts. They bowed their heads like bulrushes before the breeze, spread sackcloth and ashes under them, and forewent their necessary food. They eagerly asked that more ordinances might be laid on them, more acts of outward worship required of them. Then they were discouraged and disappointed, because so little benefit accrued from it all. "Wherefore have we fasted," they said, "and Thou seest not; wherefore have we afflicted our soul, and Thou takest no pleasure?"

The divine reply, as described in R. V., is very significant. Their earnest observance of ritual was of no account to God, so long as it was unaccompanied by moral reform. In the day of their fast they oppressed their laborers, left the bands of the yoke unslackened, and the bonds of wickedness unrelaxed. Their religious rites did not mitigate their covetousness, or cruelty. Of what avail, then, were they? To God they were absolutely indifferent, except to excite His pity. "Ye fast not," said the inspired voice, "so as to make your voice heard on high." The voice of a Quakers' meeting is heard in heaven, if those who gather there are clean in heart and kindly in their dealings with their fellows, whereas the song of the full-voiced choir, the notes of the pealing organ, the murmur of prayer in the church of fashionable, loveless, covetous people, are absolutely unheard.

The true gauge of religion is not in fast, or ritual, or outward observance, but in our bearing towards our debtors, neighbors and servants. We have as much love to God, as we have of Christ's love to man. If we love Him, we shall love our brother also; but if we do not love our brother whom we have seen, we do not love God

are lighter than vanity to Him who treasures the sigh of the penitent as though it were ambrosial, who puts each tear of contrition into His bottle.

How many are deluding themselves with the idea that they are really religious, because so regular and precise in their devotions. The doors of the church are never opened but they are there; their gifts, their attendances, their outward attitudes are punctilious to the extreme; but at home they are intolerant and uncharitable, remiss in their payments to their tradespeople, thoughtless in their requirements from their servants; in society, they are grasping and selfish. This religion is vain, the apostle says: weighed in the divine balance, it is lighter than vanity. "Bring no more vain oblations, incense is an abomination unto Me, your new moons and appointed feasts my soul hateth—wash you, make you clean, put away the evil of your doings, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

It is to hear such words as these, to learn the true proportions of things, to understand the divine estimate, that the soul should be brought into the light of the Word of God.

III. The blessedness that awaits the penitent and obedient soul.

When evil has been discerned, judged, and put away, we may expect an experience of deep and unsullied bliss. Outwardly, there may be storm and commotion, scorching heat and drought, but inwardly there shall be the everlasting dawn, the perennial spring, the garden of the soul, the near presence of God.

We must not work for salvation, but being saved, our faith will show itself in our works. Love to God will induce love to man. When the restraining effect of inconsistency and evil is removed, love will flow forth freely to the hungry, the poor, the naked, and the oppressed. Let God search thy heart, and deliver thee from aught that hinders the inflow of His love to thee, and the outflow of that love to others. "Then shall thy light break forth" (verse 8).

Morning light shall ever linger on thy soul, fresh, pure and delicate with the flush of dawn. The darkest hour shall be bright with noontide glory.

The Angel of Healing shall speed to stanch thy wounds with the leaves of the tree of life.

The glory of the Lord will lie as a rearguard between thee and the pursuit of thy foes, as once between Israel and the Egyptians.

The Lord shall be so near that thy least cry or moan shall bring His whisper, "Here am I."

Thou shalt be satisfied with the hidden manna and the flowing waters of the rock, as Elijah was at Cherith and Sarepta.

The Beloved shall walk through as a garden, gathering His precious fruits, and from thee, as a spring of water, shall pour a perennial tide.

This is the heritage of the servants of

THE LAW OF DIVINE GROWTH.

By A LAYMAN.

I believe every believer who is obedient to the light God gives them rejoices in each additional ray of light shed on their pathway. How the heart bursts out in language, "Praise the Lord!" when some new view of the beauty of God's Word flashes on their understanding. I was reading in the book of Proverbs ii. 4, "If thou seekest her as silver and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord and find the knowledge of God." I said, What does it mean to search for the knowledge of God as for silver? The answer was, Look up the references to the passage, as Paul said, "Compare Scripture with Scripture"—the very best way to get the mind of the Spirit. I turned to the first reference (Matt. xiii. 44) and there read, "The Kingdom of Heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field;" the second reference was Phil. iii. 7-8, "But what things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things and do count them but refuse that I may win Christ." After reading these references I felt like clapping my hands and shouting, "Hallelujah!" The law of the knowledge of God is, God first in everything.

Sell out everything and buy it. It cannot be had in its fulness in any other way. Sell out my will and surrender to God's will in everything. Sell out my pride and put on God's humility in everything. "Humble myself to walk with God." Sell out my love of praise, and seek only the honor which cometh from God. Sell out my love of wealth, and be only God's steward to do His will with it. Sell out my love of pleasure, and find all my springs in God, the knowledge of God, or as Jesus says, "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou has sent." This pearl is of more value than all else that it is possible to gain. The excellency of the knowledge of eternal life is more peace, joy and value than the whole world. This searching for it, and selling out all to obtain it, may seem to be hard terms to those not well grown in divine things; but it is sweet to the taste of grown believers. Praise the Lord for the terms. Must sell all; anything less would not satisfy those who have their spiritual senses exercised to discern good and evil. Would to God that the church at large apprehended this truth and taught and practiced it. I believe we would have more and better Christians. How helpful to grasp this truth—not holding on, but letting go; not clinging, but trusting and resting; not working for God, but God working through us; not promising and resolving, but laying on God's altar for God to pur-

SANCTIFICATION.

By ABBIE C. MOORE.

Young's concordance defines sanctify, "To separate, to set apart." Cremer's Greek lexicon says, "The root word is *hagios*, 'pure, clean, free from stain.'" Webster gives both definitions, "To set apart for a holy use," and to "free from sin; to cleanse from moral corruption and pollution." Applied to God, purification is excluded. Ezk. xxxvi. 23; John xvii. 19. Applied to the Sabbath (Gen. ii. 3) or the tabernacle (Ex. xl. 10, 11), it meant they were dedicated to holy use, not used for secular purposes (Ex. xx. 8-11; Isa. lviii. 13). One may be sanctified by being set apart and not be sanctified by living holy and pure. Paul refers to the Corinthians as "sanctified in Christ Jesus" (I. Cor. i. 2; vi. 11), but tells them in their life they are carnal and not spiritual (I. Cor. iii. 1-4). After enumerating the promises to separated ones, he exhorts, "Let us cleanse ourselves from all filthiness of the flesh—perfecting holiness." II. Cor. vi. 17, 18; vii. 1. He wrote to the Thessalonians, "We give thanks to God always for you all—remembering your faith, love, hope. Ye were examples —from you sounded out the Word of the Lord—your faith to God-ward is spread abroad; so that we need not to speak anything (I. Th. i. 2-8; ii. 13, 14). They were set apart to God's service. Yet Paul longed to see them, and perfect what was lacking in their faith (I. Th. iii. 10). His prayer was, "The very God of peace sanctify you wholly" (I. Th. v. 23). It is our privilege both to be separated and to live pure, for "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it." Eph. v. 25, 26. We are sanctified by:

1. God's will. The will of God is the source of our sanctification. "By the which will we are sanctified" (Heb. x. 10). "This is the will of God, even your sanctification" (I. Th. iv. 3). God's purpose for His children is expressed in His command, "As He which hath called you is holy, so be ye holy" (I. Peter i. 15, 16). "Be holy and without blemish before Him in love" (Eph. i. 4, R. V.). It is God's will that we be "separate from sinners" (Heb. vii. 26); "pure in heart" Matt. v. 8); and "perfect in love" (I. John iv. 18, 1 c.).

2. Christ's blood. "His own blood" (Heb. xiii. 12) is the ground of our sanctification. What God commanded He provided in the atonement. Paul says, "Through the blood"—we are made "perfect" (Heb. xiii. 20, 21). Peter speaks of "sanctification," and the "sprinkling of the blood" (I. Peter i. 2). John says, "The blood—cleanseth us from all sin" (I. John i. 7). After we are born of God (John iii. 3-8), and have been buried with Him in baptism (Rom. vi. 3-6), and received the Holy Spirit (Acts xix), we do not "commit sin" (I. Jno. iii. 9), do not "continue in sin" (Rom. vi. 1, 2), but reckon ourselves "dead indeed unto sin" (Rom. vi. 11), and "free from sin" (Rom. vi. 18), "blameless" (Phil. ii. 15; II. Peter iii. 14). We know nothing against ourselves (I. Cor. iv. 4, R. V.); have a conscience void of offence" (Acts xxiv. 16); have "no condemnation" (Rom. viii. 1); and are saved from all known, conscious "sins" (Matt. i. 21). But we cannot say we "have not sinned" (I. Jno. i. 10), in the past, nor that we have "have no sin" (I. Jno. i. 8), in the present, to be cleansed from. God may see sin of which we are utterly unconscious, which every moment needs the blood; so "the blood cleanseth," present, progressive tense, goes on cleansing and does not permit any sin to stain us, so long as we "walk in the light" (I Jno. i. 7). Unconscious sin is instantly cleansed by the blood and we are kept clean. We are never "fair" in ourselves. "If "there is no spot" (S. of S. iv. 7), it is because His blood cleanses, His love covers. Sanctification is instantaneous and progressive. We are made pure; then, moment by moment, are kept pure, and go on to maturity, from faith to faith (Rom. i. 17; "from glory to glory" (II. Cor. iii. 18).

3. God's Word. "The Word of His grace" (Acts xx. 32), is the instrument of sanctification (Jno. xvii. 17). God's Word, hid in the heart, keeps from sin; it cleanses our way (Ps. cxix. 9-11).

4. God's Spirit. The Holy Spirit is the divine, omnipotent, effective agent in our sanctification. We are "sanctified by the Holy Ghost" (Rom. xv. 16). The Holy Spirit is the personal witness to our sanctification. "By one offering He hath perfected forever them that are sanctified. The Holy Ghost also is a witness to us." Heb. x. 14, 15; I. Jno. 5, 6.

5. Our will. We sanctify ourselves (Ex. xix. 22; Num. xi. 18), purify ourselves (I. Jno. iii. 3), when in humility and faith we set ourselves apart for God to work in us to will and to do of His good pleasure (Phil. ii. 13), yield ourselves unto God (Rom. vi. 13); yield our members' servants to righteousness (Rom. vi. 19), and "let God" (Ps. lx. 1) cleanse us.

6. Our faith. Our hearts are purified "by faith" (Acts xv. 9). Faith is the instrumental, human means whereby we obtain an inheritance among them which are sanctified (Acts xxvi. 18).

Fletcher said: "The same spirit of faith which initially purifies our hearts when we believe the pardoning love of God, completely cleanses them when we fully believe His sanctifying love."

Wesley said: "Exactly as we are justified by faith, we are sanctified by faith."

It is the same faith, in the same God, for different experiences.

William Carvosso said, "I began to exercise faith and a heavenly influence filled the room; refining fire went through my heart, illuminated my soul, scattered its life through every part and sanctified the whole. I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I was emptied of self and sin, and filled with God. I

A Hallelujah lass, in White-Chapel Road, gave her experience in the following parable: "After I was saved I found some things in my heart not right. There seemed to be cobwebs in the corners. I used to sweep them out by watchfulness and prayer, but they would come again. For some time I kept on sweeping out the cobwebs, only to find them soon appear. But one day the Lord came and killed the spider, and there have been no cobwebs in my heart since."

The sanctified:

1. Count disappointment, His appointment (Rom. viii. 28).

2. Love holiness more than happiness (Phil. iii. 8).

3. Are more ready to criticise themselves than others (Phil. ii. 3).

4. "Do much good and make little noise" (I. Thess. iv. 11).

5. Love God's precepts as much as His promises (Ps. cxix. 127, 128, 159).

6. Believe God and never fear man (Acts xxvii. 25).

7. Are dead to praise (Rom. vi. 8), and rejoice in persecution (Matt. v. 12; Acts v. 41).

8. Choose the worst suffering rather than the least sin (Dan. iii. 15-18).

9. Keep their hearts lowest when their position is highest (Matt. xx. 26, 27).

10. Seek to be better in practice than in appearance (I. Cor. iv. 3, 4).

11. Render the greatest good for the greatest evil (Mat. v. 38-44).

12. Take the reproofs best, they need most (Prov. ix. 8, 1 c.; Ps. cxli. 5).

ENTIRE SURRENDER.

GERHARDT TERSTEEGEN.

(FROM THE GERMAN).

The heart of man must something love,
Nor can it rest in aught below;
Lord, here's my heart! the gift approve,
It Thee would love, it Thee would know.

Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is He.

Sweet is the vision of Thy face,
And kindness o'er Thy lips is shed;
Lovely art Thou, and full of grace,
And glory beams around Thy head.

E'en while I hated Thou didst love
And o'er Thy rebel creature yearn,
For me Thou pleadest still above,
And shall I not such love return?

. . . . . .

Thy sufferings I embrace with Thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its pleasures only dross.

To naught beside my soul would tend,
For Thee I all things would resign,
Nor would I those affections lend,
Which ought to be entirely Thine.

Be daily dearer to my heart,
And ever let me feel Thee near;
Then willingly with all I'd part,
Nor count it worthy of a tear.

Oh, keep my bosom true to Thee
Ere yet my mortal work is done,
And till the [illegible]

Health Manifested

HARRIETTE S. BAINBRIDGE.



THROUGH the operation of the law, became dead to the law, that I might live to God. I am crucified with Christ; it is no more I that live, but Christ is living in me; and my outward life which still remains, I live in the faith of the Son of God, who loveth me and gave Himself for me. Gal. ii. 19, 20 (Conybeare's Translation).

"In my body I bear about continually the dying of Jesus, that in my body the life also of Jesus might be shown forth . . . that in my dying flesh the life whereby Jesus conquered death might show forth its power." II. Cor. iv. 10, 11 (Conybeare's Translation). Note: "As though St. Paul would say 'My body is no better than a corpse; yet a corpse which shares the life-giving power of Christ's resurrection.'"

"For the death that He died He died unto sin once for all." Rom. vi. 10

Dear friend, I do not see that you have any need to fear that you are abandoning faith for the "sight aspect" of divine healing. I gather from your letter that you are earnestly looking to see the manifestation of the life of Jesus in your loved one's face and form; and this expectation is in harmony with the written word of God, if the Spirit of the Lord has moved you to ask for your dear one health and cure; for the Lord, our God, has declared of His loving and obedient children, "All people of the earth shall see that thou art called by the name of the Lord." The context shows us that God is referring to the temporal good which other people are to observe in the lives and circumstances of faithful souls who have been overtaken by His promised blessings.

If you will turn to Paul's second epistle to the Corinthians, the fourth chapter and the tenth verse, you will observe that God teaches us that subject to certain conditions which He indicates "the life of Jesus may be manifested in our body;" and in the following verse we read, "The life also of Jesus may be manifested in our mortal (death-doomed) flesh."

Many years ago a dear friend of mine died of consumption. Those who were privileged to live with her saw the life of Jesus manifested in her body; for the love of Jesus was ever visible in her face, voice and actions, and the kindness of Jesus permeated her words and deeds. Hers was truly a "selfless life." But for lack of fuller knowledge of the mind of the Lord revealed in His Word, she remained in the experience spoken of in the tenth verse of the fourth chapter of second Corinthians; consequently she had no real knowledge of the experience indicated in the next verse. My friend had not heard of Jesus as the Ever-Living Healer and Restorer of the bodies of His sick disciples. She did not know Him as the Lord, our Physician (Ex. xv. 26), therefore she was not able to exercise faith in Jesus for the healing of her afflicted body in the same way that she had long exercised faith in His atonement for the cleansing, healing and restoration of her inward being.

I sometimes think that many dear children of God who tell us they believe the doctrine and experience of healing by faith in Jesus—men and women whose heart-life is lovingly submitted unto God—are practically remaining, as my friend remained, in the experience of II. Cor. iv. 10. They are conscious of the presence of the Lord with them, and they realize that the life of Jesus is being manifested in their bodies by the Holy Spirit who is dwelling in them. But they do not seem to realize the fact that a sick one who loves Jesus, and whom Jesus loves, may exercise faith for the manifestation of His life in the body, and yet fail to trust Jesus to show forth His life in their mortal flesh. They are wonderfully upheld and sustained by the Lord, but they are not healed of their diseases.

I feel the truth of your words that "many dear souls will be puzzled about divine healing, if those who say they believe on Jesus as Healer, fail to receive His healing-power in their own bodies, and continue month after month, and year after year, under the visible power of disease." Health is as plain to be seen as is disease; and real health of soul and body is the promised gift of God to all those who ask Him for this blessing in the name of Jesus, believing that He will fulfill His promise to heal them for His name's sake. It is evident that those who believe the doctrine of divine healing must also believe on the Lord Jesus Christ to the actual removal of their physical ailments, if their testimony to the work of Christ, our Healing Saviour, is to be as helpful to their fellow-believers as God would like to make it. Yet it is only as we are individually taught and moved by the Holy Spirit that any one of us is able to praise God in the words of one of His faithful witnesses, saying:

"I take Him for this mortal frame.
I take my healing through His name,
And all His risen life I claim,
I take His highest will for me,
Faith's utmost possibility,
For time and all eternity;
I take: He undertakes."

There are also other and more apparent reasons which account for much seeming failure on the part of the Lord, our God, to heal many sick ones, who have sought anointing and prayer for healing. The Word of God instructs us to believe that He is a rewarder of those who diligently seek Himself. Souls who seek God find His gifts. Those who seek His gifts rather than Himself are often unable to receive and possess His gifts, and are heard complaining of their "little faith" to ask and receive from the Lord a supply for their needs.

FOR THE GLORY OF GOD.

By Rev. J. M. HELSLEY.

For the glory of God and encouragement of His children who read THE CHRISTIAN AND MISSIONARY ALLIANCE, I wish to add my testimony to that of the blessed host who have taken God as their Healer and have found Him true to His promise.

During the summer of 1888 a small mole or something like it, on the back of my neck just where the upper edge of the collar would irritate it, became inflamed, and so continued year after year. It gave me no little annoyance and some solicitude as it gradually became larger and at times more painful. In the early stage I showed it to two different physicians, who did not advise any vigorous measures, so it was left alone, as it was not large nor inflamed at all times. A number of my friends, however, urged me to see a specialist, lest it might be a cancer and my neglect be fatal.

During the summer of 1896 I tried to take it directly to the Lord, and it seemed about to heal; but, being in bathing with some friends and my neck exposed, one of them thought the dark spot a bug and tried to brush it off. This irritated it afresh, and the healing process stopped. This was in September, and it continued gradually growing worse until January, 1897, when it became much inflamed. I had to carry a towel when away from home to prevent its discharge on the pillow at night. I did not lose faith, however, and in February I asked a couple of earnest Christian friends to pray with me. There was no immediate perceptible change, but I was enabled to leave it all with the Lord and after some months realized the soreness and tendency to irritation from the touch of my collar had gone. In the latter part of the summer it began to heal rapidly and by November was perfectly sound, and today no trace of inflamation or indication of further trouble can be seen or felt. Just a slight scar and indentation remain to remind me of its former presence,

I rejoice today, as one of His "little ones," to bear this testimony to the goodness and mercy of our loving Heavenly Father, and may this statement be used of Him in some way to help other suffer-

THE CHRISTIAN AND MISSIONARY ALLIANCE

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Designed as a Cheap and Popular Illustrated Channel for the Fellowship and Co-operation of all who believe in the Gospel of Full Salvation and Long Labor and Pray for the Evangelization of the World.

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EDITORIALS

EVANGELISTIC SERVICES.

The evangelistic services held in the Gospel Tabernacle under the direction of Rev. C. C. Cook are still continued, and are being attended by an increasing number and marked by deepening blessing in every way. Our dear brother's visit has been a great blessing to our people, and we trust that he can remain a little longer than at first supposed. Services daily in the Gospel Tabernacle, Eighth Avenue and Forty-fourth Street, at 4 P. M. and 7.30 P. M., and on Sabbath at 10.30 A. M. and 7:30 P. M.

MR. AND MRS. FULLER.

The attention of our readers is called in this number to the departure of our dear brother and sister, Rev. Mark Fuller and wife, to India. They sailed on Saturday morning, February 12th, for their distant field, and hope to reach India about the middle of March. Their visit has been a blessing to our missionary work, and, we trust, a season of refreshing to them. A brief account of their farewell messages will be found in the missionary department this week.

CONVENTIONS IN OHIO.

Rev. D. W. Myland, State Superintendent, assisted by Dean Peck and others, is holding a series of important conventions in the leading cities of Ohio, and the work is making steady and rapid progress in this great State. The neighboring State and our beloved brother and sister, Rev. Mr. and Mrs. Eldridge, of Anderson, Ind., are about to assume important responsibilities in connection with our work in Indiana and Michigan. The only limit to the extension of this work is the possibility of securing wise, tactful and spiritual leaders, and with a thousand such men of God we could have a thousand powerful branches in the leading cities of the country and probably five thousand missionaries sustained by them in the foreign field.

CONVENTIONS IN PROSPECT.

An important Convention is being held in Wilmington, Del., February 14th to 17th, and attended by Rev. F. H. Senft, Rev. A. B. Simpson and others.

The Annual Convention of the Pittsburgh Alliance will be held in the Carnegie Hall, Alleghany, February 27th to March 3rd, when most of our leading Alliance workers expect to be present, and a rally of the work in the vicinity will undoubtedly be made. Notwithstanding the severe trials of this branch during the past year, and the great loss occasioned by the death of our beloved brother, Mr. W. H. Conley, the work has been carried on with unflagging courage and interest, and God's richest blessing has rested upon it in all its departments.

Arrangements are also being made for an important series of Conventions in the Southern States during March and part of April, and all our friends in the South who desire appointments for Conventions should write immediately to Miss Mattie Perry or Rev. John Pike, Columbia, S. C., care of the Oliver Gospel Mission, or to Rev. A. C. Peck, care of Rev. D. W. Myland, 1153 Central Avenue, Cleveland, Ohio, or to Rev. Robert Henck, 731 State Street, Springfield, Mass. In any case communicate with Rev. A. C. Peck, if possible, as the general plan of arrangements will be largely in his hands.

THE ANNUAL BUSINESS MEETING OF THE ALLIANCE.

The Annual Business Meeting of the Christian and Missionary Alliance will be held in the Gospel Tabernacle, New York City, from April 3rd to 10th, including the Easter week. At this time reports of all the work, including our mission fields, will be presented. Important deliberations and discussions of all questions relating to the work will occur, and a public Convention of deep spiritual interest will be held. The mornings will be entirely devoted to business conventions of representative workers, and the afternoons and evenings to spiritual and missionary addresses. Accomodations for intending visitors will be afforded as usual, and all who desire entertainment should write early to the Secretary of the Convention, 690 Eighth Avenue, New York, or to Mrs. E. J. MacDonald, 250 West Forty-fourth Street, New York.

GOOD NEWS FROM CHINA.

Recent letters from China inform us of the Annual Convention of the Central [illegible] days of the old year and the first week of the new. There was a large attendance, including most of the missionaries from their widely scattered fields. Individual reports were given from all parts of the field and they are full of encouragement. About one hundred baptisms have occurred during the year in the stations of this Mission, and a still larger number of inquirers are awaiting instruction and will soon make, we trust, a public profession of their faith. Among the encouraging items reported were the renting of a house in Hunan by our missionaries, Chapin and Brown; the opening of Thibet through Mr. Lelacheur's visit; the remarkable work in Wuchang, in the Province of Hupeh, and the baptism of the governor's wife and a spirit of earnest inquiry in almost all stations.

Our dear brother, Mr. Lelacheur, expects to leave China in the early spring, and be with us in the first week of June and all through all the summer. He will have much to tell of the busy and blessed months since we last looked in his face. We have special cause to thank God for the encouraging outlook of the work in China.

The reports above referred to do not include our South China Mission or the work of the Swedes in the North. In both these fields there have been corresponding progress and encouragement.

THE STUDENT VOLUNTEER CONVENTION.

Our Missionary Institute is sending a delegation to the Student Volunteer Convention at Cleveland next week. It will be a remarkable gathering in every way, not only in the high character of those who shall lead its discussions, but in the intense earnestness and consecration of the great body of young men and women who will form its constituent members. It will be a meeting of those who mean business for the world's evangelization, and its councils will be led by young men who have looked out upon the field with warm hearts and large conceptions of its needs and possibilities. May God's richest blessing rest upon it, and may it give a mighty impulse to that great and new missionary movement for which the Master has bid us "pray the Lord of the harvest." Nothing less than a new crusade as intense, as earnest, as full of enterprise as the world's great commercial movements today can meet the need of our age and revive the waning interest of the church of God in the great work which is to bring our Lord's return.

THE LAW OF FAITH.

It is not arbitrary that God requires us to believe Him in order that He may bless us. It is part of the fitness of things. It is a law of spiritual sequence as essential as the law that regulates the diffusion of light or the respiration of our lungs. The sun is always shining, but he cnnot shine through stone walls or iron shutters. It is as necessary for the receptacle to be open as for the light to flow. And so [illegible] With

giveth of course to all men." God gives just as freely and necessarily as the sun shines, but the same Scripture adds, "Let not him that wavereth think that he shall receive anything of the Lord." That is, he cannot take what God gives unless he has the open channels and the responsive sense of appropriating faith. God longs to bless, but the trusting heart alone can take what He gives. God has given all of us many things which we have not received. What a responsibility the law of faith lays upon us! "He that believeth hath," and the verse is just as true, "If ye will not believe surely ye shall not be established."

TWO BOOKS BY DR. ROBERTSON.

We take great pleasure in announcing two little booklets by our dear brother, Rev. John Robertson, D. D., of Glasgow. The first is a testimony and treatise on baptism, "The Three C's." This has been widely circulated in Great Britain, and is the only edition published in America with exclusive copyright. The other is "The Two Crosses." This little book has been dedicated to Queen Victoria in connection with her Jubilee and graciously accepted by Her Majesty, and is being widely circulated in Great Britain. The exclusive copyright in America is held by the Christian Alliance Publishing Co., and this handsome little volume with illuminated cover can be obtained from the Christian Alliance Publishing Co., Nyack, New York. The first of these books is five cents, paper covers, and the latter twenty-five cents, illuminated vellum binding.

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THE FOLLOWING NEW BOOKS HAVE JUST been issued from the Christian Alliance Publishing Co.: "The Heavenly Vision," cloth binding, price fifty cents, consisting of a series of special sermons by Rev. A. B. Simpson. A larger volume, bound and printed in similar form and style to "The Holy Spirit, or Power from on High," by Rev. A. B. Simpson, and entitled, "Making Jesus King," price one dollar. The special theme of this volume is the Lord's Coming as illustrated and set forth in the kingdom of David and Solomon.

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IN THE NOTICE OF A FEW WEEKS AGO concerning the departure of the party of missionaries for India, the name of Miss Christena McDougal, of Maxville, Ont., Canada, was inadvertently omitted. We desire to correct the list.

SUBSCRIPTIONS AND EDITORIAL COMMUNICATIONS MUST BE ADDRESSED TO 692 EIGHTH AVENUE NEW YORK CITY. WE SHALL NOT BE RESPONSIBLE FOR MAIL ADDRESSED OTHERWISE.

Orders for Books, Tracts, and all Communications respecting the literature of the Alliance, should be sent, and all checks made payable to the Christian Alliance Publishing Co., South Nyack, N. Y.

All Communications for Rev. A. B. Simpson per



ECHOES FROM THE RELIGIOUS PRESS.

Political Zionism, the movement which finds the solution of the Jewish problem in the constitution of a Hebrew state in Palestine, has for the time dropped out of sight. That it would, in the lack of any unanimity of Judaism, prove a panacea for Israel's ills it is difficult to believe. But its proposals have had one excellent effect. They have established beyond dispute the bitter suffering endured by the majority of the Jewish nation, and made it clear that the Jewish problem must be solved if catastrophe is to be averted. That question was in abeyance from 1807 ,when Napoleon convened his Sanhedrin for its consideration, until Bismarck again brought it to be front by his anti-Semitic policy. Since then it has grown rapidly in importance, until now one of the most pressing before the nations. For at no period in recent history has hatred of the Jews in European countries been so marked, or the disposition to persecute them been so strong.

The anti-Semitic outburst in France gives interest to this view. Their popular hostility to the Jews has been so whetted by the Dreyfus case, and the belief that a Jew syndicate, bent upon ruining France through its capital in shielding the prisoner, that were protection once relaxed, the life and property of no Jew would be safe. A like condition exists in Austria, where conflict between Czechs and Germans always ends in the plunder of the Jews. In Germany a strong political party has for its chief aim the expulsion of the Jews. In Russia the race is herded in the cities of the Pale, the the fifteen provinces of the western border, where with its rapid natural increase, the problem of existence grows every day more acute. In the Balkan States and the Near East the Jews live only on the sufferance of the stronger races, are weighted with disabilities which make life hopeless, and subject to periodic outbreaks of popular hatred to which the governments seem alike indifferent. In no countries save England and America, can a Jew now live without persecution and without a feeling of imminent personal danger.

And the worst feature it all is that there is absolutely no reason for this condition of things save the old one, that the Jew is a Jew. Centuries of repression and of confinement in Ghettos have developed in him some unlovable characteristics, as they would in other people. But they are not as a whole greatly different from those of other men. Yet, intellectually at the top of the human race, the Jews are nowhere in Europe given an equal chance with Christians, and in most countries suffer under compulsory limitations which prevent their rising at all. And this, too, though the trend toward Theism on the Continent has largely destroyed the old religious prejudice against them, and though under a new access of sympathy, the spirit of persecution has in recent years markedly diminished throughout the world. A change which everywhere operates to protect the inefficient and the helpless, brings to the Jew no relief whatever. The whole trend of popular feeling is toward his expulsion.

The growth of this anti-Semitism can have only one ending, and that is catastrophe. The Jewish problem is, therefore, one of vital concern to every nation and one that cannot be shelved, if our civilization is not one day to be disgraced by massacre.—*New York Observer.*

Spirit. And there are diveraities of administrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all," (1 Cor. xii. 4-6). The spirit imparts the gifts to the members of the Body; the Lord Jesus, Head over all things to the Church, appoints the services for the exercise of the gifts; God grants the fruit or effects produced by the exercise of the gifts—He giveth the increase. But to each one is given (ver. 7) *day by day*—not once for all, as bodily capacities are given—"the manifestation of the Spirit to profit withal." The indwelling of the Holy Spirit is made manifest by the capacities for useful service with which He endues the believer, and these capacities are for the common benefit, to be used for the general good of the Church. How solemn to be a believer—partaker of the divine nature, subject to divine influences, weighted with divine obligations, and privileged to render divinely wrought service.—*India Witness.*

Every great work must have its seasons of periodical review, its historic Ebenezers which proclaim with emphasis before the multitudes: "Hitherto hath the Lord helped us!" Every missionary gathering is in some degree a register of progress already made in the evangelization of the world, but the proposition has now been made to hold in this city during the last ten days of April, 1900, a great Ecumencial Conference which shall include representatives of every evangelical Protestant foreign missionary organization in the world, so far as known, as well as many missionaries.

This ecumenical conference, however, is not designed to be "a mass-meeting on foreign missionary themes, where each man gives direction to what is said and done, according to his personal wish or power of utterance, and where a free platform is offered to any one who desires to be heard." The foreign missionary societies by their appointed delegates are to be regarded as the constituent elements of the conference, and the one great theme then to be offered for consideration is "the comprehensive study of the great agencies by which t he unevangelized world is to be made the kingdom of God."

Responses to the proposal of the committee are already arriving from different parts of Europe and America, all heartily seconding the idea, and expressing a willingness to aid in any manner possible in the effort to bring the project to a successful completion. Thus the conference, held under these favoring circumstances, will express and confirm in a striking manner the substantial unity of Protestant Christendom. The purpose of the committee of arrangements is to give a day on the programme to the discussion of woman's work, and to afford ample time for the consideration of the Student Volunteer Movement, and other forms of work by young people.

That the Ecumenical Conference thus started will afford one of the most powerful demonstrations of the truth and universality of the Christian religion that the world has ever seen is the confident hope of the earnest men who are presiding over the missionary systems of the various denominations. Who knows but that it may prove a second Pentecost, to which future church

CHRIST FOR THE CHILDREN

A LETTER.

By M. A. KIMPEL.

To the Blossoms of the King's Garden:

I know you are all waiting to hear how many pennies we gathered up during the year of 1897. I just counted $153.18. I will let you see for yourself how many pennies that makes. We had $338, so with this last year's amount we count $491.18. Will you all say, "Praise the Lord," with me? I think it is so good of God to let us help in giving the Gospel to the heathen, and so nice that we don't have to wait until we are all big men and women before we can work in the vineyard of the Lord.

You see, little Nellie in the picture is only four, maybe five, years old. She earns ever so many pennies by getting the milk for her mamma from her grandma's house, so she can send money to a little girl in India, who has nothing to eat and doesn't know how to ask Jesus for anything because she never heard of Him. Nellie says she would like to send a doll to the little girl, but Lillie, her baby doll, has lost one of her hands, and Mabel's head is broken and she has only one foot. Another doll (Dora Amanda) could go, for mamma mended her head, but it is so far that she doesn't know how Dora Amanda would reach safely.

I wonder if all who may read this give their best—what they value most—to the needy for Jesus' sake. Nellie did not send me her picture to put in the paper. It was for the little girl in India, but I thought you might like to see it before it goes.



LITTLE NELLIE.

Some time ago I asked a little bed of Blossoms, three sisters and their brother, how they were able to send me so many pennies. The answer was, they "did without candy and without flowers and feathers on their hats, and had no bank" for themselves. A mother writes to me that she often noticed that her children would rather put their money in the "Blossom Bank" than spend it on them-

dollar in India. He learned it by sweeping his schoolroom. He also wants to be a missionary when he gets big enough. Bless the Lord for the little missionaries who don't wait till they get big!

Another little hero tells me he earned his money by picking strawberries. The most he ever picked in a forenoon was thirty-two quarts, or a bushel. If any of you know what that means to stoop down and work steady for a whole morning in the hot sun in the summer without stopping, no doubt you will say this boy will share the reward of the evangelization with the missionary who is drooping under the hot sun of Africa, or fighting the famine and pestilence of India.

Two little girls on whom I called in Philadelphia for the missionary offering seemed quite disappointed because they had nothing to give; their pennies had been used in the house. I felt sorry for

giving to the Blossom Fund. But I knew mamma had been sick. There were six children with the baby brother, as neat and clean as they could be, living in two rooms, a picture of neatness, which all told me the tale of many hours of work and touches from dear Minnie's hands between her school hours. Does she neglect her lessons? Oh, no. Monday she helps her mamma; only four days a week for school, gets promoted every time, and has skipped a division. You may ask why does she learn so fast. Well, I will tell you just what her mamma said: "Minnie begged me to let her stop going to school and go out to earn money to help take care of the family; but I wish her to finish her schooling, so she is working fast to get through in another term." She is about fourteen or fifteen years old, and she is one who always keeps the smallest piece for herself when she shares an apple.

I am so glad, for dear Minnie's sake, that God does not set a smaller reward on home missionary work than on foreign work, and that there is no home or foreign work with God. It is all home with Him. "Love thy neighbor as thyself."

I could tell you of many others who have done without new clothes to get the amount of money they wanted to send. I believe the Lord must be whispering some message of love to them that no one else understands. May He bless you all, and keep you safe for Himself and His cause; for He has committed unto us the word of reconciliation (II. Cor. v. 19). He gave Himself a ransom for all to be testified in due time.

All who want to join the Blossoms, let me know. We are only too glad to have as many as will come and join us.

160 Prospect Street, Merchantville, N. J.

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LEARN TO GIVE.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only those who love are blest.

Learn to give and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged withimmortality.

Give, for God to thee hath given:
Love, for He by love is known:
Child of God and heir of heaven,

Sunday School Lesson

March 6, 1898.

By Rev. G. PALMER PARDINGTON, M.A.

JESUS AND THE SABBATH.

Matthew xiiii. 13.

GOLDEN TEXT.—The Son of man is Lord even of the Sabbath Day. Matt. xii. 8.

I. INTRODUCTORY NOTES.

The student will not have advanced thus far in our Sunday School Lessons in Matthew without having discovered that the arrangement of the Gospel is *logical* rather than *historical*. Thus in chapters v.-vii., in the Sermon on the Mount, we have a comprehensive exposition of Christ's teaching. In chapters viii.-ix. many of Christ's miracles are grouped. Chapter x. records His instructions to the apostles, and through them to the Christian ministry. In chapters xi.-xii. we find the various stages in the opposition and rejection of Christ by His enemies. The culmination is not reached till the closing scenes of our Lord's life; but the hatred and murderous designs of the Pharisees stand out boldly in these early chapters.

According to the best chronology of Christ's life the lesson this week may be placed in the beginning of the later Galilean ministry, probably in the spring or summer of A. D. 28.

II. EXPLANATORY AND PRACTICAL NOTES.

1. *The charge of Sabbath-breaking and its refutation* (verses 1-8).

a. Explanatory.

The petty charge of Sabbath breaking, which forms the basis of our lesson, was made by the Pharisees, and shows how Christ's enemies were watching for the slightest pretext to oppose Him. Their captious criticism, however, was the occasion of a clear enunciation by our Lord of the true character and proper observance of the Sabbath day.

The prohibition to which the Pharisees referred (v. 2) is not found in the Mosaic law. It was one of the many rules and regulations which they had added to the written Word. The Old Testament teaching on Sabbath observance is expressed in the prohibition to perform any *work* on that day. Principles are set forth, but specific regulations for the adjustment of the minute and complex relations of practical life are not found (Exodus xx. 8-11). In fact, the very action of the disciples to which the Pharisees took exception was provided for in the Mosaic law (Deut. xxiii. 25). But according to Pharisaical teaching, to pluck ears of corn on the Sabbath was to reap; and reaping, in the eyes of the law, was work.

This flimsy pretext of the Pharisees for attacking Christ was not worthy of His notice. He treated them, however, with gracious consideration; and, with an unanswerable argument, met His enemies on their own intellectual and spiritual level. Scriptures. Christ's answer was threefold.

1. He refers to the incident at Nob when Ahimelech, the priest, gave to David and his companions five loaves of the shew-bread (I. Sam. xxi. 1-7). The Old Testament story makes no mention of the Sabbath day. But upon Christ's allusion Lightfoot makes this observation, "It is no improbable conjecture that David came to Nob either on the Sabbath day itself or when the Sabbath was but newly gone." The point of Christ's argument was that if David, in order to save himself and his companions from starving, could break the ceremonial law, then the disciples in satisfying their hunger were blameless.

2. The profanation of the Sabbath by the priests refers to the performance of the necessary temple services for which the law made explicit provision. The renewal of the shewbread, the preparation of the fire for the sacrifices, and other acts of ritualistic service were performed on the Sabbath. Thus Stier well says: "Not merely does the sacred *history* relate exceptional instances of *necessity*, but the *Law* itself ordains labor on the Sabbath day as a duty." The force of Christ's illustration was that if the requirements of the ceremonial law sanctioned labor on the Sabbath, then the satisfaction of the needs of physical life was lawful.

3. Christ's third argument touched the great principle upon which the institution of the Sabbath rests, viz., that God demands *sincere worship*, not *insincere ritualism*. This is the meaning of His requirement of *mercy* rather than of *sacrifice* (I. Sam. xv. 22; Hosea vi. 6; Micah vi. 6-8). The Pharisaical rules for the observance of the Sabbath robbed it of all true spiritual meaning. To forbid men to satisfy their hunger transformed that day from a blessing into an injury.

Christ's reply to the Pharisees may be thus summarized: The basis of the law of God is love. Love permitted David to eat the shewbread and the priests to perform the necessary temple services. Shall not the same law of love permit My disciples to appease their hunger?

b. Practical.

In a diamond factory in Germany it is the business of certain men to look for flaws in the precious stones. So there are many people who look for defects in Christian character. Where no flaws in conduct can be detected, they are *created*. This critical Pharisaical spirit is not Christlike.

Of Sabbath observance as of many other practical religious questions it is true that "the letter killeth, but the spirit giveth life." The divine requirement is that the day must be kept holy and free from *unnecessary labor*. Within these Scriptural limits there is a vast field for the scope of the enlightened and sanctified conscience. The Sabbath is preeminently a day of *rest* (Gen. ii. 2, 3). It is different from the other six days of the week. Perhaps the twin ideas of physical and intellectual *rest* and *spiritual worship* The Bible concedes the right of liberty to the individual conscience upon all questions in the application of the principles of which there is room for (an) honest difference of opinion (Romans xiv., especially verses 4-6). To sit in judgment upon other Christians who may in all honesty differ from us in details as to the true observance of the Sabbath is to become guilty of violating one of Christ's explicit commands (Matt. vii. 1-6).

2. *The true and the false observance of the Sabbath* (verses 9-13).

a. Explanatory.

Although the second attack of the Pharisees was upon Christ Himself, it did not differ *in spirit* from their attack upon the disciples. The restoration of the man with the withered hand was only a pretext for their captious faultfinding. The occasion, however, gave our Lord a further opportunity to amplify and illustrate the true conception and spirit of Sabbath observance.

This section brings out a few additional points. As in the first attack, Christ appealed to the Old Testament in justification of His act. His argument may be thus expressed: The Law sanctions assistance to animals on the Sabbath day. Man is of infinitely more value than animals. Therefore, the Law sanctions assistance to man on the Sabbath day.

The true law of the Sabbath, as taught by Christ, may be thus briefly summed up:

1. The Sabbath is older than the Mosaic law. Its true spiritual freedom as a day of rest and worship was never intended to be fettered by the external requirements of ceremonialism.

2. Christ made the Sabbath a part of the Gospel, but subordinated it to man (Mark ii. 27). He Himself claimed to be Lord of the Sabbath (Matt. xii. 8).

3. Works of mercy and help, either for man or beast, may be performed on the Sabbath (Matt. xii. 12).

b. Practical.

The practical teaching of this section is the same as the other. The Old Testament law governed the people by specific regulations; the Gospel lays down general principles the application of which is left to the enlightened conscience guided by the Holy Spirit. In Sabbath observance God regards the motive more than the specific act.

III. EXEGETICAL AND ILLUSTRATIVE NOTES.

1. Sabbath (v. 1). From a Hebrew word signifying *rest*.

2. Corn (v. 1). Probably grain fields of wheat or barley. "The English call all grain corn."

3. Shewbread (v. 4). Heb., *bread of the presence*. Twelve loaves, representing the twelve tribes of Israel, were placed on the "pure table" every Sabbath by the priests. There were two piles, each surmounted by a cup of frankincense (Exodus xxv. 30; Lev. xxiv. 6-8).

4. Profane (v. 5). Lit., allowable for all to tread, i. e., common.

5. Withered (v. 10). Paralyzed, or af-

WOMAN'S WORK

INDIAN REMINISCENCES.

By M. W.

Her house was the most hideous and most conspicuous in our small station. It was perched on very bleak, bare rocks. The only green things growing round it were large aloes and thorny berry bushes which gave the house its name. To many of us that ugly building was a House Beautiful. Many souls were born anew there in a little room where, at first, two or three gathered together to read the Word of God and to pray. The owner was old and frail and solitary, living in a huge house, which had originally been built for a large family. She began by asking some ladies in society to come to a Bible class. Alas! we never got beyond three or four. All were "too busy" or too something or other to come. One evening after a cold, poorly attended Bible class, she sighed a patiently, hopeless sigh, and said, "How different these meetings are from those which the soldiers attend!" I asked: "Do you hold other meetings?" "Yes, but I do not ask the ladies with my soldier friends, they would not like that." I asked and obtained permission to attend the Soldiers' Bible class and prayer meetings. It was indeed good to hear their "chain prayers," as they termed short prayers offered up as each one felt impelled to pray. Some quite rough, ignorant lads, who never before had prayed aloud, or probably prayed at all, uttering fervent ejaculations of thanksgiving like this "Oh, I do thank Thee, Lord, you ever brought me here."

Very few of the women and girls come; but among the few was a young girl of fourteen named Matilda, whenever her mother could spare her she was in her place, often with one or two little ones she had to bring along, as there was no one but Matilda to look after them. One day Miss P., the kind friend at whose house we met, remarked a great change in M.'s face, and said: "Why, Matilda what has come to you, your face looks changed." It was indeed beaming with some happy secret. "Yes, something has come to me. It is my Saviour. While you were speaking one evening about the judgment to come, I suddenly found I was not afraid. I had found my Saviour. I belonged to Him."

At our next meeting this mere child gave her testimony and thanked God she felt so safe. I do not know what the experience of other workers may be, but we found that personal testimony often effects what mere preaching and teaching will not do. The testimony of course must be upheld by a consistent life.

Another, dear, bright Christian was a young soldier who had once been addicted to drinking. "What cured you D?" asked Miss P. "It was just a friend's arms around my neck, and a few kind words. He came to me while I was half stupid with drink, and said, "Dear D. I am sorry. What will become of you?" D. gave up the vice and turned to God. His addresses were weekly getting more earnest, powerful and full of God's Holy Spirit. In the soldiers' meeting the prayers and urgent petitions for the outpouring of the Holy Ghost was a marked feature of the proceedings.

An American Evangelist, a Baptist, came up to our station, and went to the soldiers' barracks, preaching, reading the Bible, singing and praying. He remained about a week or more. One evening he was walking round the lake with a young soldier, who had shown great feeling and interest at one of Mrs. B.'s meetings. Mrs. B. said to him, "What is keeping you back? Tell me." "Oh, sir, it is my conduct to my chum. He loves to tell him; and how can I go to Jesus with that on my soul " "True," Mr. B. said, "you must first confess all to your chum and get him to forgive you." Looking up, he saw the very man they were talking of, walking along an upper road. "There he is! now do not be a coward. I shall help you to tell him." Mr. B. called the chum down to the point of land on which they were standing, and Mr. U. told him what the penitent had on his conscience. "Oh! well, said the trusting friend, I knew it all the time; but I loved you all the same all through." Poor Will sobbed aloud. "Now," said Mr. B., "here is water, let me baptize you at once, "which he did in the lake. Although Miss P. and I were not Baptists, we shed tears of joy when we heard this story; I thought how like our own case! Jesus knows all our sins against Him times without number when we have robbed Him; yet He loves us all through all the same. And when we confess, He is as ready to take us in His arms and give us the kiss of peace, as if we had never sinned at all." I could tell you of many touching incidents, some causing us sorrow, others joy. We agreed that the age of miracles is not passed. It is still as in the days of Jesus' life upon earth that according to our faith so will it be unto us.

Dear Miss P. used to read to women in the times to groups, at other times to each woman separately. One day after reading to a poor woman, Miss P. was going away, when the woman said: "I shall be leaving in so many months, who will read to me where I am going? I shall forget all these beautiful words you have read to me." Miss P. said: "I will give you a Bible." "I cannot read, ma'am. I was never taught." "Learn to read now, and I will teach you." "I learn! at my age, it is impossible!" Miss P. replied, "I believe God is just as mighty now as in the days of our Saviour's miracles, kneel down with me and let us ask Him to help you to learn." "And now let us begin at once," she added. The reading and writing lessons were started that day. After a few months, I was shown the woman's writing, which surprised and delighted me. Before she left our little hill station, she could read in the Bible, and received a new one for her own from her kind and patient teacher. To keep the woman's husband from the canteen, the same good friend set him to copying music. While the rest of us were busy extracting as much fun out of "the season," this dear ones was trying by the simpliest, most affectionate wiles to catch souls, to lead even the humblest members of His body to work, and to pine after higher and better things.

I shall never forget a few words that passed between us one day after we had been told of some unkind, sneering remarks made upon some our God's children. Miss P. said: "Yes, it is always said 'these Christians think themselves better than most people'." "What," I replied, "we are better, are we not? What did the Lord say, 'Ye are the salt of the earth'." A glow of happiness was on her face as she turned to me and said, "This never struck me, of course we are, because we are in Him." Her humility had never grasped the idea that the least in the kingdom of God is greater than all who are in the world.

THE EXCELLENT WOMAN.

By Mrs. WALTER RUSSELL.

We as women have a sacred work and great responsibility. Womanly character is to be developed if we would fill the place God designed for us in His great economy. For Jesus there was but one aim and for us "one thing needful."

Christianity gives woman her true place and assigns her the work she has to do. It novelists hav e written most extravagant strains in regard to her, but left the Scriptures to define her in her purity and usefulness. It puts highest praise upon character, rather than work, and where the former is possessed the latter is easily defined and performed with willingness and becoming dignity.

Who is the "excellent woman?"

Proverbs xxxi. 10-31 gives her portrait. Not lady, but woman. Every so-called lady is not a woman, but every true woman is a lady. The picture Solomon draws here is not that of a modern society woman, but such a one as society needs. These verses present the excellent woman in a variety of relationships.

I. As a wife towards her husband.

He can safely trust in her and repose the strictest confidence in her, whether at home or abroad. He can trust her with the home, the business, with the private affairs in which the are mutually interested. She will be so slow in choosing he husband that he will be worthy of her and the confidence will be mutual; the rest, perfect.

II. As industrious.

She is willing to labor with her hands, knowing that her excellence depends more upon prudence and economy than upon her ability to occupy a parlor with snow-white hands and frivolous conversation; and in saving in prosperity for times of adversity, neither squandering nor hoarding with miserly greed, generous as well as careful.

III. As Wise.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness." Hers is not the tongue of a talebearer ,stirring up strife, or of the whisperer, separating friends, but rather speaking words of counsel and sympathy fresh from her spirit in which there is no guile.

IV. As fearing the Lord.

Hers is not simply human excellence, but she fears the Lord, which Solomon says "is the beginning of wisdom." This fear is not timidity, but reverence. She consults Him about her everyday life; she trusts Him with her everyday cares, and praises Him for her everyday victories. She has learned the secret of abiding in Him, which consists in obeying God and keeping His commandments. She has learned that "to obey is better than sacrifice," and that if God commands He also furnishes power to obey. She has learned not to question or try to understand His will, but that the time to obey is now, and the time to understand will be when the mists have cleared away.

Such women are to be found, but you must look for them in the right place; not in the pleasure circles and places of worldly resort, but in some quiet place of retirement or in some place of need or suffering where her hands are busy soothing an aching head or giving sympathetic touches to the careworn and neglected, or among the sinstained, holding up the banner of the Cross. Surely, "her price is above rubies."

SCHOOLS FOR GIRLS.

A fact that speaks for itself and shows the feeling of all Chinese as regards woman, is that the only schools in China that are for girls are those founded by Christian missionaries.

A WOMAN'S MISSIONARY SOCIETY IN AFRICA.

A missionary of the C. M. S. writes the *Church Missionary Intelligencer*, that

Alliance Notes

Meeting in Bridgeport.

An all-day meeting of the Alliance of the State of Connecticut was held in pursuance of the call of State Superintendent Rev. Benjamin M. Smith, of Derby, with the Berean church. The day being perfect, the attendance was large, including many delegates from the various branches in the State.

Since the Amalgamation of the Christian and Missionary Alliance, of New York, the work in Connecticut has been virtually at a standstill, and this meeting was for the purpose of reorganizing under the new management, action upon which has been deferred so long.

The meeting opened at 10:30 with a prayer and praise service. Mrs. Abbie Morrow, editor of the *Sunday School Illustrator*, was the speaker of the morning. Her subject was "The Abiding Life. John xv. 4-7. It was a blessed message, the service closing with an altar service, in which many sought to know for themselves the fulness of the Life Abiding.

Bro. O. D. Woodruff, of Southington, led the 2 o'clock service. Mrs. Robert Slater, of Waterbury, that of 2:30 and Mrs. A. Barrow, the 3 o'clock meeting.

Dr. Wilson arrived at 3:30 and spoke for a while upon the Word "Sincere." At 4:15 the business meeting was called. Dr. Wilson was appointed chairman ,and B. D. Remington, secretary. The report of the secretary and treasurer were read and accepted, then followed the reports of the delegates representing the various branches.

Hartford was first heard from, Bro. Chas. Crocker, being the delegate, he reported fair interest notwithstanding much opposition, and many discouraging features. He thought perhaps there were sixty members, but only a few were active. Meetings are held each Sunday at 2:30 p. m., in Mission Hall 118 Main branch. This branch is supporting a missionary in India. They are at present without a leader, Bro. Ehlers, of Brooklyn, laboring with them for a few weeks.

New Haven was represented by Mrs. Whaples, who reports fifteen members. Meetings are held weekly, Wednesday afternoon, and Thursday evening in her parlors. They have no regular leader, but trust the Lord to send them as needed. There has been $50 raised the past year for foreign missions.

Waterbury branch was represented by its president, Mrs. Buckley, who gave a most encouraging report of the work in that city. They had outgrown their parlor meetings, and were feeling the need of larger quarters and more aggressive work. About one year ago they secured the hall, 100 Bank st., where meetings have been held ever since, three times a week. Besides these there have been held several all-day meetings with speeches from out of town. They are doing some mission work, support a Bible woman in India. This branch numbers about sixty-five, twenty-five of whom are active.

The Alliance work in Derby was represented by State Superintendent Rev. Benjam M. Smith, who said that although no regular branch had been formed, his people were in full sympathy with the Four Fold Gospel truths, they were supporting one missionary.

Bridgeport was represented by the pastor of Berean church, B. D. Remington. This work like that of Derby has never been a regular organized Alliance Branch, its founder, Mr. S. R. Wilmot, and others not thinking it best to do so. Many of its members are members of the Alliance, and its teaching and services are all along the Four-Fold Gospel line. Several all-day meetings and two conventions have been held during the year at which speakers Tarbox is a member of this church, now ordained to the public ministry, Nov. 9, 1897, who with his wife has since gone as our missionaries to Ecuador, under the Alliance Board, of New York, Grace Baptist church, of Brooklyn, and Berean church, assisting in their support. Another member of our church, Grace Rayner, and estimable young lady, of rare ability, and deep piety has heard the call "Go ye," and is about to enter the Dr. Gordon Missionary Training School.

Stamford, though less than six weeks old was well represented by Bro. Holt, who gave a most glowing report of the work in that place. This branch though so young has forty members. Meetings are held three times a week, and they are actively engaged in soul saving, rescue work in connection with their regular Alliance work. This branch is assisting the church at Derby in the support of their missionary.

A resolution was drawn in which the Alliance recognizes the loss sustained in the death of our Treasurer, Bro. S. R. Wilmot, who served his generation so faithfully and fell asleep. We extend sympathy to the widow and family.

The meeting adjourned subject to the call of the State Superintendent.

The evening service was one of power, Dr. Wilson gave one of his talks so full of the power of the Spirit and the Christ. He was followed by Mrs. Slater, of Waterbury, who also conducted an altar service, many standing, expressing a deep desire for the Rest of Faith here and now.

The whole meeting was a very profitable one and characterized throughout by a spirit of perfect harmony.

B. D. Remington, Secretary.
Bridgeport, Conn.

Report.

The following report has been given in from the Home School at 208 East 14th street, New York city. The New York branch of the Missionary Institute opened its winter session on November 29, 1897, with ten students, viz: Misses M. J. Christy, M. M. Bixler, R. L. Lee, L. J. Wilcox, M. L. Lockerman, L. A. Walton, L. J. Allen, J. W. Cunningham, L. M. Hall and Mrs. F. Mitchell, three were from Western Pennsylvania, three from Central New York, one from Connecticut, one from Ohio, and one from Tacoma, Wash.

The following are the teachers: Dr. H. H. Wilson, Dr. S. E. Furry, Rev. M. Warren, Mrs. E. J. McDonald, Dr. and Miss Delaney, and M. Agnew.

The morning from 10 to 12 o'clock was devoted to lectures by the above named teachers; from 2 till 4 o'clock was spent in tract distribution and in visiting homes in the tenement district of the east and west sides of the city, the evenings to mission work in the lower part of the city and among the seamen in missions on the east and west side. As a result of this work many men and women of the degraded class have been brought to Christ, and have been redeemed from lives of sin and shame.

Eleven mission meetings were conducted by the band of students, and at each service souls were saved.

The work in the Bellevue and city hospitals was very much appreciated by the patients, where also souls found peace through the atonement. The distribution of tracts and visitation of homes was at first a little discouraging, but before the month was up the afternoons were too short to overtake the back calls as a result of their faithful work of previous days.

Tract distribution meant giving a tract and having a talk with the person receiving the same, getting the persons' address, and then visiting them. The fact that 115 homes were visited shows how well the work was done. The tracts were mostly English, but French and Italian and Spanish tracts were also used, as many persons who could

In one instance one of the young ladies helped to carry a basket of clothes quite a distance so that she could talk to the woman about Christ. In some instances both husband and wife were saved.

As a result of the work among the fallen women one went to a rescue home, another going back to her home at Fall River and others were converted and are leading respectable lives.

The following is from the daily reports of the students:

Tracts distributed, 1,306; persons talked to at missions and hospitals, 410; persons talked to on street, 385; homes visited, 115; testimonies given at missions, etc., 243; professed conversions, 88;

Eleven students came down from Nyack for the holidays and spent part of the time in mission work. We believe all were much blessed in ministering to others.

Convention at Windsor.

The Secretary writes: A convention of the Christian and Missionary Alliance was held in Windsor, N. Y., Dec. 27, 28 and 29, 1897. Several workers were present: Miss Draper, Mr. Funk, Mr. Campbell, Mr. Barbour and our home workers, Messrs. Leishman and Freeman. The work is spreading rapidly here and Mr. Barbour remained with us several days and visited the small places on the hills around us.

We now have four weekly meetings: Sunday afternoon, Monday evening, Friday afternoon, and Friday evening. The Lord blesses the work and souls are being saved.

In Memorium.

Miss Etta Sperry ,who has done efficient service in connection with our work in Ohio, Pennsylvania and California, fell asleep in Jesus, January 8th, at her home, Cortland, Ohio.

In the early days of the work in Altoona, Pa., Miss Sperry trusted and toiled with the little band of faithful ones. Later she spent several years in self-sacrificing service in Findlay, Ohio, and other places. Her happy face, sound words and gentle spirit brought heaven's sunshine into many lives who will rejoice with her in the day of His appearing.

Notice.

The fourth annual convention of the Pittsburg Branch of the C. and M. A. is to be held in the Carnegie Music Hall, Allegheny City, Feb. 27-28, March 1 and 2.

Rev. A. B. Simpson, F. W. Farr, A. C. Peck, field secretary; J. S. Kimber, the Quaker evangelist; F. H. Senft and wife, Miss Shepard, the Ohio Quartette, composed of Rev. D. W. Myland, J. F. Bowyer, Rev. D. W. Kerr, and Prof, J. M. Kirk, and others will be present and take part.

Convention.

Altoona, Feb. 24-27.—Some of the workers will stop off on their way to the Pittsburgh convention, and others besides will be present. A most profitable time is expected. The work is in a prosperous condition. Recently Rev. S. A. Renicks and Rev. James Scoville have held special services with marked blessing and "much fruit."

For information address J. D. White, 1511 Tenth street, Altoona, Pa.

Lancaster.

The second annual convention will be held with the Lancaster friends, Feb. 22-24. Speakers from New York, Philadelphia and elsewhere will be present and in this center of missionary activity, a season of sweet fellowship and fruitful service is expected.

For information address J. W. Deichler, 103 North Queen street (near depot), Lan-

Field Notes.

An Interesting Conversion. The *Presbyterian Record*, has recently published the following, sent by one of their missionaries in Trinidad:

The Indian boy of whom I wish to tell was a Hindoo of the very highest caste; so high, indeed, that he has told me his fellow-countrymen have knelt at his feet to worship him. His father at one time was a bitter opponent of Christianity, but he died some years ago and left considerable property to his son. Before he died, however, a seed sown by one of our missionaries or catechists had found a lodging place in the heart of the boy, which, by God's grace, never died, but was destined to grow and bear fruit after many days.

Time went on, and the faith which had found birth in the heart of the boy grew stronger with the years, until about four weeks ago, when the boy, of his own accord, and impelled by his own convictions alone, sought baptism from Mr. Fraser.

No sooner did the young Hindoo thus profess Christianity, however, than his fellow-countrymen began to persecute him. They were especially angry at the thought of losing him—for two reasons—first, because he was of the Brahmin or priestly caste; and, secondly, because he had property which he is to receive at the age of twenty-one. They threatened him with personal violence, told him they would take away his property, etc.; but the boy remained steadfast. At last his own mother, the angriest one of all, turned him out of the house without food or money, almost without clothes.

He came to the mission for sympathy and help. We found a place for him to stay, and also gave him clothes, most of which came from Canada.

He seemed to have great courage and fearlessness. I asked him what he would do if they took away his property, and he said: "Perhaps God will give me something better than that." He told me he had read of boys being burned for Christ's sake, and I asked him what he would do if the Hindoos would try to do something like that to him, and he replied: "I would not be afraid—Jesus died for me, and, I must die for Him, too."

A few days after his conversion one Hindoo offered four hundred dollars for his recovery to Hinduism; but we are not afraid of losing him. We have prayed together many times, and he seems full of child-like faith and trust.

The Rinderpest The *Christian Express* of Lovedale gives some startling figures showing the tremendous character of the scourge by which South Africa has of late been afflicted. On the authority of Mr. Willoughby, who accompanied Khama to this country, it says that the rinderpest has in Kuruman carried away 750,000 head of cattle, entailing a loss in money of something like $7,500,000. The effects of this, the *Express* believes, will be serious and lasting.

"First of all, it means a good deal of hardship and suffering, and empty milk-sacks for three or four years in native households in that territory. The children will suffer and so will the women; and there and elsewhere the plow will be laid aside and the old form of native cultivation with the hoe by women will be the rule. Fewer plows will be sold this year than in any previous ten. As affecting the missions and the education of the natives there will be similar results. They will be unable to pay the [illegible] hoarded and cared for, and hugged and lived for, and large numbers of boys and young men were kept from school and other occupations to look after them. The owners were able to get clothes and other necessaries without much work; and the effect of the rinderpest will be that many must work now who never needed to work before. All the same, the disaster to the natives in these regions has been so great that it may well excite commiseration."

South American Mission. This society was established as the Patagonian Mission, with a view to convert the South American Indians to the knowledge of Jesus Christ. Captain Allen Gardiner, R. N., the founder of the society, spent many years of his life and much of his resources as a lay missionary. He specially set his heart on South America, as affording a wide and almost unoccupied field of labor for Christ. For a long while he was baffled by opposition, and through lack of support. Finally, in 1859, himself and six companions landed in Tierra del Fuego, near Cape Horn. After many months of great suffering they all succumbed to disease and starvation. His journals, however, were recovered, and the account of the sufferings and death of his companions and himself, as published by the society, form one of the most thrilling stories ever told. But though these workers died the work went on, for later on others were raised up to go forth to the same spot. The Fuegians were among the most degraded of all heathen people and were given up to every vice and abomination. Today there is in Tierra del Fuego a Christian church, with schools, orphanage, and Bible and mothers' meetings, and some of these Indian Aborigines, "clothed in their right mind," living in cottages with gardens attached, following the various occupations of civilized life, while parts of the New Testament have been transcribed into their own language.

An Appeal The following is sent us by a missionary: "How many readers of missionary news are content to sit at ease in Zion while those for whom Christ died are dying without Christ. You think you are not responsible: 'Know ye not that . . . ye are not your own.' Your money, your houses, your lands are not yours. You are only stewards. Bye and bye the Lord will demand an account of your stewardship.

"What will you answer? 'I attend church,' Yes drove in your carriage and sat in a cushioned seat. While your fellowmen were dying of starvation. 'I gave $50 a year to mission work and I gave to church work and local charities.' Yes and spent double that amount upon self-gratification. Is not this a true case against hundreds of professed followers of our blessed Jesus. Oh, think, would Jesus rest in a cushioned pew while souls were perishing? 'Be ye not hearers only, but doers of the word.' Christianity in the apostolic days was a practical one, and it should be none the less so now. 'The coming of the Lord draweth nigh.'

Pray, brethren, for God to show you what you can do to stay the torrent of Heathendom. I would that your heart ached as mine does this day. How long, Oh, Lord, How long?

Lands Without A Missionary A missionary magazine states: The last closed country of South America has recently allowed missionaries to begin work there, and it is ardently hoped that ere long the other closed doors will be opened and that the strongholds of Satan will be captured in the name of the Lord. Tibet is still besieged by missionary armies and progress is being made among Tibetan peoples and footing has even been gained in Tibetan territory and other inviting territories -inviting because of the difficulties to be encountered and the victories to be won. Afghanistan and Beluchistan still shut out the light of Life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts. The Philippine Islands and some other Papal possessions are still hostile to the truth, but one by one these countries are following the example of the Central and South American Republics by shaking off the yoke of Rome and declaring for freedom of belief and worship.

A Significant Event. The second son of the king of Korea, and heir apparent to the throne, was recently sent to the United States in order to be thoroughly educated. He is to be placed, during his educational course, under the care of the Rev. Dr. F. F. Ellinwood, one of the secretaries of the Presbyterian Board of Foreign Missions, in New York. "It is an event of much significance," and "those who pray for the hastening of the time when the kingdoms of this world shall become the kingdom of the Lord and His Christ, should make the coming of this youth a subject of very special prayer."

Better Times in Madagascar. The London *Christian* states in an editorial: "Very gratifying news comes from the deputation sent to Madagascar by the directors of the London Missionary Society. Two important interviews have been held with General Gallieni, the French governor, and it is reported that a modus vivendi with the authorities has been found, so much so that a lady missionary who was to be removed to Samoa will not now leave the island. We trust happier days are before those associated with this great society, still holding the fort in this troubled land."

Burma. Dr. H. Grattan Guinness writes in *Regions Beyond* with regard to Burma: "God has used the strong arm of England to open Burma to modern civilization, and America to send it the light of the Gospel. The spectacle is most impressive. I hardly know anything quite equal to it in modern times. A few years ago Burma threw the solitary pioneer missionary into the dark prison house, and loaded his limbs with galling fetters. Now God has brought Burma itself out of its prison and struck the fetters from its limbs."

Work of the Student Movement. The *Missionary* says: "This movement has been instrumental in presenting the claims of world wide missions in over eight hundred colleges, universities, theological seminaries, medical schools and other schools of higher learning in America, has sent eight hundred volunteers to the field, through their respective churches, largely promoted the study of missions among the student class, improved the quality of candidates, and greatly increased the funds of the various mission treasuries.

Self Denial in Burma. The members of the A. B. M. U. native church at Tavoy, Burmah, recently passed a resolution in reference to extending their evangelistic work, and agreed to deny themselves food and clothing if necessary, in order to provide the funds. Every teacher in the school gave a month's wages towards the purpose—some even more—and several touching gifts were made, showing noble self-denial.

Progress in Uganda. In one of our exchanges we read that Bishop Tucker speaking on Uganda, [illegible]

Correspondence

An Evangelistic Trip. Miss Emma E. Barnes, of Shobara Kami Machi, Japan, sends us the following:

"It is a long time since I have written to you of the work which the Lord has given to me to do to hasten His second coming in Japan. I have much I could tell you of, but time will only let me tell you of one of our evangelistic trips.

"July 6th we were led of the Lord to go to Saijo. Saijo is about ten miles from Shobara. I was there twice last summer, and had delightful meetings.

"Our evangelist started early in the morning and walked. I have three young ladies helping me, two do evangelistic work, and one helps me in the home in preparing for the work, etc. The two who do evangelistic work also started early and walked. Miss Parmenter and Miss Clinch, from China, were stopping with me for the summer. They wanted to go, so we all started after dinner in jinrikshas.

"When we reached Saijo (after a beautiful ride between the mountains) the young ladies were standing on a bridge (that we have to cross before entering Saijo, waving their handkerchiefs to us. Our evangelist had put our flag out in front of the place where we were going to preach. The people at the hotel were all waiting for us, I felt as if I had returned home instead of going away from home.

"We had our dinner, which was Japanese, then we prepared for the meeting to be held in the evening. The rain was coming down very hard, but 150 people gathered and listened very carefully. I have a baby organ, and I take it with me most always. I also have an accordion which one of my helpers play. As soon as we get into the rooms she played a few tunes on the accordion, then I played on the organ, and one of the girls hung up the singing roll.

"This roll has all the pieces we use in the work at the meeting. The hymns are written in large characters so the people can see and know the meaning.

After I play one piece, my evangelist explains the meaning, then we sing. Our evangelist preached about the only true God. After singing I spoke from I Cor. vi. 19, 'Ye are not your own.' After singing again Miss Parmenter spoke on the ressurection.

"After we sang again tracts were distributed. If you could have seen with what eagerness they took the tracts. We have a tract which we distribute everywhere. It tells the gospel story in a few words, and everybody can understand it.

"We felt full of praise for this blessed meeting. After the meeting I asked any one who wished to ask any questions or was desirous to find out the truth to come to my room, eighteen young men went to my room, we had a blessed time, talking to them and trying by the help of the Holy Spirit to convince them of sin. Two bought Bibles. They all said to me, 'We want to know the truth, but how can we know if you only come once a year. We want a preaching place here, cannot you come oftener?'

"Oh, how my heart aches for them! I have not been able to do so. Why? Because I had no means to do so. Dear friends, this is not the only cry like this.

"Around Shobara, in the district I have under my charge now, there are about six good sized villages of about two, three and four thousand people, beside a large number, probably two hundred small villages of from 100 to 1,000 in population. These places are all over the mountainous country. Many of them cannot be reached except on foot, or a pack horse. I have gone as fast as I could, but as means have been so scarce I could not advance far. The doors are open

"The second day at Saijo the children gathered at my rooms, 150 children, boys and girls, and a large number standing outside, all listening with eager ears. After this meeting several young men stayed to have me expain the Bible. One young man spent all the morning listening to me explain the Scriptures. In the evening, though it had rained all day, the place was literally packed. Five hundred persons gathered. It was very warm, and they were so crowded we could not move except when the whole crowd moved. Oh, how my heart cried out to God to convince them of sin, as I explained to them what sin was, and as Miss Parmenter and our evangelist preached my heart was full of prayer that some of this number might yield themselves to Christ.

"After the meeting the young men of the evening before, came to buy Bibles. I told them to read them, and when I came again I would explain what they did not understand.

"Oh, what a blessed work, and how I do praise God that He counted me worthy to be used by Him to the saving of some souls.

"We returned to Shobara on the 8th full of praise to God. Please do not forget us in your prayers and if the Lord speaks to any who may read this, and desires you to help spread the Gospel in Bingo Province, Japan, please do not quench the Spirit, but remember that many souls are hungry and need the Bread of life. Do please help us to take it to them.

"I also need very many cards for our Sunday school work. Any kind of pretty cards suitable for Christian work will be gladly received."

Preaching in Soudan. From a letter from Miss Sophie Peterson, we cull the following interesting account of a trip taken by her: "I must tell you a little about one of my trips to a town, which gave a great joy to my soul.

One day after I was through my work among the children I took two of my little boys along with me expecting to go to some towns near by to speak to the people about their souls' salvation. The little boys asked me which way to go, and I told them that we should go toward Kuronka land, but was told that we must then pass Rokel river, and we had no trade goods with us, and must of course go to other towns. So then Paul, one of the boys, told me that they would like to go to their father's town who is a big chief, and well known among the people, and said that they wanted me to speak to their people about God.

We started from the town, but oh, such a way, and such a distance, no words to express it, but I praise the Lord for it now, that I can see His leading hand. After a long walk through water and grass fields and high mountains, we came there, and I don't believe we were at that place more than ten minutes before we had a crowd around us of about 150 persons. My soul rejoiced in the thought of reaching so many with the Gospel, but at the same time, I was indeed sorry to look at the poor souls and their Satan tormented bodies. We spoke to them for one hour, and they did not seem to get tired, but said that if I had a message from that God who had created them and all things, they would believe in Him, but they wanted to know more, and to have us to come and tell them about our God. While sitting there looking in the sad faces of the people those words came so forcibly to me "How then shall they call on Him in whom they not believed? and how shall they believe in whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they shall be sent?"

When I left for home I gave the Lord a new promise, that if He would give me strength I would in His name visit those dear souls with the Bread of life. While on our way home a man came up to us and as he seemed to be going the same way that [illegible] words, and asked us to pray for him, and said that if he could he would come up to our station and hear more about this Jesus.

We have a need, and that is to be full of the Holy Ghost and to be carried in the arms of prayer of the dear ones at home, as we so often have realized that we have been. God is our helper and our strength."

A Call to Prayer. Mr. W. H. Seiple writes from Tubabudugo the following appeal: Just a few lines to express my gratitude to God for the glorious way He has kept both my dear wife and myself during the past two years in this most trying climate. While we have by no means been free from testings, yet by the grace of God we have triumphed over them.

Since my coming to this field some of our number have left the church militant and joined the church triumphant. Others have returned to the homeland, but praise God there are still eleven left. Glorious privilege! Think of the apostles, who, being filled with the Holy Spirit, moved the world. We also have unbounded confidence in our God, and we can do all things through Christ who is our strength. The battle is not ours but the Lord's. Only let me urge you to more fervent prayer that there may soon be a mighty ingathering of souls in the Soudan, and that if it be His precious will, that He will send more of His own chosen ones to this field—those who have plenty of Holy Ghost back-bone, and have set their faces like a flint to stand, and believe, right in the face of seeming impossibilities. God sometimes lets testings come to us, but only that we may trust Him more fully. Humiliation comes before exaltation. Africa is near heaven to those who look on the heavenly side of thngs, and see God in every trial that comes to them. Everything at this station is moving along harmoniously. All well and happy in Him.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou are exalted as head above all."

A Trip Through Berar. Mr. William Franklin has given the following account of a trip: "When I took a trip through Berar the first part of July, the whole country was barren. Not a green blade was to be seen and it seemed impossible to believe that anything green could ever spring out of such hard, dry earth. But, now what a transformation! In those same baked fields are waving stocks of grain higher than a man's head, nicely headed and nearly ready to be harvested. In some places as we rode along, on either side of the track as far as the eye could reach were fields of beautiful jowari, giving promise of an abundant harvest, and bringing hope and cheer to many a heart. Here and there is a small field of grain, and the cotton crop promises a small yield because of the late rain fall, but on the whole the outlook is very encouraging. But if one thinks the famine is over, they have to be here but a short time to find it is not so.

"Last week four died of starvation near the mission compound at Khamgaon. In Jalgaon, Khandesh, nearly every day there are cases of death from starvation. As I am writing they are removing the body of a person who passed away this morning. Many who have fields are begging for work or food to keep them alive until the grain ripens. The constant cry for help is enough to wear the life out of those who have to hear it constantly. The cotton will be ready to pick in about two weeks and that will furnish work for many. Then a little later the grain will be ready to harvest. This will relieve a great deal of the present distress. Yet many, many poor people will be left with no food and no money to buy the grain which is now even double its ordinary price. The good work of helping those in real dis- [illegible] We also have large

Requests for Prayer

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All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

SALVATION.

Pray for:—

Full salvation for loved ones in Omaha, Nebraska—a father, mother, five daughters and four sons, also for a Sabbath school class for wayward girls; conversion of young man and wife at Avon, N. Y.; salvation and sanctification of a husband, devoted to his profession and neglecting God, and deliverance of a little boy from a bad habit; the baptism with the Holy Ghost for apastor's wife, and that another may be emptied of self and receive His fullness; a young woman in Canada to be delivered from the power of the enemy and filled with the Spirit of God full salvation for a son in Watertown, N. Y. ,and complete deliverance from the desire for strong drink, also that an earnest one in Painesville, Ohio, may have the sight of one of her eyes restored. Glorious conversion of a husband at Baxter Springs, Kan., and consecration to the Lord; full salvation for a man in North Carolina, and that he with his three boys may be divinely led to leave liquor selling and glorify God in life and business, also that his invalid wife may be healed and spiritually blessed; salvation and the entering into their full inheritance in Christ Jesus for a dear family and kindred of a trusting one at Oberlin, O., and that she may be completely healed to His glory; conversion of a cruel father, who has rendered his sons desperate, and now is oppressing a daughter; full salvation of two aged men at East Freedom, Pa., and that a Pentecostal revival may be given in a waiting church there; conversion of four dear ones, a brother, a son, a son-in-law and a woman, that she may be divinely healed also to His glory; conversion of a father and three brothers in Newport, Mich., also for the consecration of a mother and four sisters, and an awakening of a church that many may be saved and sanctified.

BAPTISM OF THE SPIRIT.

Pray for:—

Special blessing and strength to do His will; for an earnest one at Piggott, Ark.; God's guidance to be given trusting one at Martin's Mills, Tex.; and an outpouring of the Spirit on the community in reviving and saving power; a sister in Denver, Colo., to be filled with all the fulness of God and used as never before, and to receive a specific ministry of prayer for the foreign field; also for great blessing on the Alliance work there; enduement of the Spirit's power in winning souls for Christ ,for a poor working woman in Cleveland, Ohio, also that a daughter may yield all to God and become a sanctified worker for Him; His blessed guidance, His divine health and His infilling with the Spirit, for a dear teacher at Hendersonville, Tenn., and a divine opening to come to the Berachah Home, also for an outpouring of the Spirit on a church; infilling with the Spirit for a sister in Virden, Ill., and healing, for Jesus' glory, full salvation for her daughter, and that a husband and wife there may be cleansed, filled and healed for service.

HEALING.

Pray for:—

Complete healing of cancer and lung trouble for one at Grand Rapids, Mich., and for healing of weak eyes for a trusting one; perfect healing of consumption for a dear brother in Denton, Tex., and that another may be endued with the power of the Spirit to win souls; a friend at St. Louis, Mo., to be healed of nervous prostration and great depression of mind, healing, soul and body, also for the conversion of a lady, divine interposition in financial affairs, and that a widow's son in Seattle, Wash., may be fully saved now, great need; also that three other sons on the verge of financial failure may be divinely aided, and for the conversion of a daughter, recently bereaved; blessed healing of a little daughter, in North Brookfield, Mass., of brain disease, and of another little one of catarrh and enlarged tonsils; complete healing and infilling with the Spirit for one at Salt Lake City, Utah, and that God would indeed undertake a special trouble that debars her from efficient service; divine health and strength for a dear one in New York City, suffering great weakness.

Restoration of hearing, physical strengthening and divine wisdom to do God's will, for an earnest one at Tarry, Mich., restoration of a father's hearing, and that he may receive the peace and sweetness of Jesus in heart and life; complete healing of a disease pronounced incurable, for a dear sister in Syracuse, N. Y., healing of a severe cold, divine blessing and guidance for one sorely pressed by care, at McGee, Ill., and that another may be filled with the Spirit and divinely guided concerning work for the Master; healing of a dear sister in Wolfville, Nova Scotia, of a severe cold and sore throat, that God may be glorified; perfect healing of a sufferer in Stromsburg, Neb.; "All is on the altar," also for the fulness of Jesus for a family, the power of the Spirit in revival meetings, and full salvation for a brother in West Manchester, Ohio, injured by a fall, full salvation and sanctification for a husband and two sons, and blessed guidance and strength for another in very trying circumstances.

Divine healing for a young man in Denver, Colo., and that he may be fully saved and be blessed and used by the Lord; complete healing of a brother in Clinton, North Carolina, very low with serious troubles, also for another who has an internal trouble, deliverance from serious danger for a friend, also for his indwelling as Sanctifier and Healer, for two earnest ones there; perfect healing of supposed cancer for a fully surrendered one at Greenwood, N. Y., also complete healing of a consumptive, for God's glory; the complete recovery of a dear mother i nBrockport, N. Y., fully trusting in Jesus only; restoration of sight to a husband in Belton, Texas, "Is anything too hard for the Lord?" divine healing of a serious trouble for a dear one in Harrisburg, Pa.; healing of stomach trouble and nervous prostration, also infilling with the Spirit, for an earnest one at Weeping Water, Neb., healing of weak eyes for a daughter-in-law, infilling with the Spirit for her and her husband, and full salvation of a husband and two sons;

PRAISES.

From Wolforth, Nova Scotia.—"We have passed through a time of great trouble, but He has wrought a great deliverance, for which I desire to show my deep gratitude."

From Harrisburg, Pa.—for great blessing Spirit, soul and body, at the hour of united prayer. "Healed, filled with the Spirit and looking for our coming King."

From St. Louis, Mo.—"Please give praise to the Lord for divine aid in strengthening a father physically, and leading him into a good position to support his large family, and also baptising him with the Spirit."

From Parsons, Kan.—for the blessed touch of the Lord in the body of a young man in answer to the united prayers. "God is

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INDIA.

Prayer for the party of five recently gone out of this country.

Pray for the safe journey and arrival for our Superintendent, Mr. Fuller and Mrs. Fuller, as they go back to their field.

Pray for the safety of the workers in Bombay through the new outbreak of the plague.

CHINA.

Pray much for our native workers that they may be filled with the Spirit.

Pray for the work and workers in such of the district stations in this country.

PALESTINE.

Pray for the safety of our missionaries in Jerusalem during these troublous times.

Praise for much blessing in answer to prayer.

Pray that our evangelist may be filled with the Holy Spirit.

Pray that our Arabic service may be greatly blessed.

Pray that the work in Jaffa may have all needs supplied.

Pray that we may be delivered from a subtle trap of Satan that has been laid for us here.

JAPAN.

Pray for all our workers, both foreign and native, that they may be baptized with the Holy Ghost and fire.

Pray that our Japanese co-laborers may become, by the filling of the Holy Spirit, deeply spiritual, truly spiritual, truly humble and effective workers for Christ.

VENEZUELA.

Praise for those who have already taken

Praise or those who have already taken a stand or Christ.

ARABIA.

Praise for God's help in establishing this mission and pray that He may continue to bless.

SOUTH AMERICA.

Pray for each of our workers scattered all through this hard land.

THIBET.

Pray much that God may keep our missionaries who are gaining a foothold in Thibet.

Pray that God may work in a marked way in that country.

AFRICA.

Pray for a mighty ingathering in the Soudan.

Pray for the health of our missionaries on the Congo and in the Soudan.

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Praise for God's working in Jamaica through dear Mr. and Mrs. McKillop.

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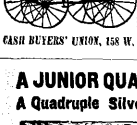
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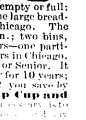
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